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CHICAGO, ILL.

The Christian Century

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No. 43

EDITORIAL

Peace—But How?

The note sounded by the Christian Century of October 10 has brought a chorus of "amens" from scores of brethren. It will be remembered that our editorial on "Another Centennial Aim" set up the great task of realizing unity within our own ranks as the paramount aim of this our Centennial year. Our convention of next year will quite certainly be the greatest religious convocation ever held in America. On all sides at New Orleans we heard enthusiastic expression of purpose to go to Pittsburg. But throughout the chorus of enthusiasm it was not difficult to detect a minor strain. There was a note of sadness and humiliation. That triumphant address of C. M. Chilton's which we print this week illustrates the mixture of major and minor, of victory and penitence, which characterized the temper of the great convention in the Southland. Mr. Chilton wonders if we are ready for a celebration. He sees that to plead for the union of God's children lays a heavy burden upon the people who make this plea. We who plead for union, are we united? We who claim for our platform that it is big enough and catholic enough to bring all of Christ's followers into fellowship, are we able to maintain fellowship among ourselves? "How shall we appeal to others," he asks, "to abandon their cherished traditions to unite with us in the life that is in Christ, if we ourselves be not ready? It is well to create a great Centennial enthusiasm, but our greatest need is to be 'clothed with power from on high.' Ah, it is not a time for counting triumphs; it is a time for penitence and prayer."

The Judgment of the Heart.

In many other addresses and in conversations with the brethren in the lobbies we caught the same note of self-humiliation. The heart of the church seems not wholly convinced of its victory. The figures are big—a million and a quarter of people, thirty millions of property, a million a year for missions, twenty colleges, a hundred thousand in training to become teachers of the young, an evangelistic motive and method that sweeps three thousand a week into our churches—the figures are vast, but the heart cannot accept them at their face value. For the heart sets store on different sorts of value than the head. The heart of our movement asks after quality. How fares the plea for union? asks the heart. Is the plea being commended to the world? Is the divided and broken church of Christ turning its face toward us to find its way back to unity and union again? And does our practice as well as our speech exhibit the unity for which their souls are yearning? These are the questions the heart asks.

And what makes the heart bleed is the discovery that when the divided churches look at us they curl the lip or laugh or pass us by without even an inquiry as to what it is we are saying. And why is our plea treated thus? Because in the ninety-nine years of our history we have not yet convinced the world that we are not just another sect added to the already too many sects of Christendom.

What do we more than others in the actual practice of Christian union? Do we lead or follow? Who can name one significant union enterprise of this century in which we have taken initiative? No truer words were spoken at New Orleans than these by Mr. Chilton: "In our war upon sectarianism we ourselves are in danger of becoming the narrowest of sects, eaten up with the canker of self-righteousness." This is a hard thing to say. The great-souled pastor of St. Joseph must have suffered inward travail ere he gave utterance to such a sentence. But why is it not much better to speak out the truth and let us all together face the facts as they actually are than through false sensitiveness to keep them buried in our soul?

Two Simple Facts.

This is a simple fact: that the century of our history has seen the Disciples of Christ do but one significant thing for Christian

union and that is to gather a million and a quarter of people together on the New Testament basis. This is another simple fact: that it remains yet to be declared whether or not this first fact bears any significant relation to the problem of Christian union. Most certainly, none of us expect union to come about by all "joining us." Obviously, then our main function must be to lead others by our constant testimony and by our example.

"Follow with us," we say to Christ's separated people. "But are we following Christ?" asks the heart. Dare we ask others to stand upon the platform we occupy when we ourselves are torn with unseemly strife? Do we commend our basis of union to the religious world with its wide variety of views when one section of our own brotherhood demands the excision of another section and for no cause save a difference of speculative opinion? If our century-old contention that Christ's authority and divinity are a sufficient basis of fellowship is not capable of holding together our own brethren in mutual consideration and love, how can we hope to commend that basis to the creed-bound sects who "ling back at us their 'I told you so's'?"

Our Centennial Task.

Here then is the evident task of this our Centennial year—to establish peace among the brethren whose essential mission is the proclamation of peace and unity. But how shall we bring about this peace? Shall we just cry "peace, peace"? That is what our leaders have been doing for years. Our missionary societies are sensitive lest their offerings be cut down. And so they cry peace, peace. A prominent newspaper waits to see how much of "modern" teaching our brotherhood will stand, and in the meantime it cries peace, peace. One brave soul a year ago laid the axe at the root of the tree. In a series of two or three articles A. McLean exposed the true inwardness of the Christian Standard office. Back of the editorial writers he went to the man who employs the editorial writers and in the hearing of the startled brotherhood said, "Thou art the man!"

Here was God's opportunity for the Disciples of Christ to rid themselves of an influence that is a constant menace to our Zion and a cause of shame to all our high-minded brethren. The Norfolk convention followed. The editor of the Christian Standard and his employees sat in the gallery of that convention as onlookers, hardly as participants. No men were so lonesome in that company as they. And still the "spiritual" brethren said peace, peace. And the missionary secretaries, responsible to the brotherhood for their holy enterprise, said peace, peace. And the business manager of the religious newspaper conferred with his editor and whispered in his ear, peace, peace. Thus the moment passed.

Business Sagacity.

Meanwhile the sagacious brain of the owner of the Christian Standard was doing double duty. What is it, he asked himself, that the Disciples of Christ will respond to more heartily and in larger numbers than to anything else? His answer was obvious: the appeal for Bible study. Go to, then, we shall exploit Bible study. Happily a young man was ready. He had some university training. He was a popular speaker. His face made anybody that looked into it trust him and follow him. So Herbert Moninger entered into the employ of Russell Errett.

The rest of the story everybody knows. The wonderful success of the teacher training idea, the pages and pages of advertising given the movement in the Christian Standard, the marvelous skill with which the welfare of the paper has been linked with the progress of the Bible study work, the increase of the paper's circulation and the re-establishment of its tottering business. In short, Moninger eclipsed McLean. And the virtues of the former veiled, if it did not bury, the revelations of moral heresy made by the latter.

It was a master stroke of business to employ Herbert Moninger. And we would not regard the business success that followed with anything but joy had the real animus of the owner of the

Standard not again revealed itself. For a time we thought he sincerely would use his regained prestige to establish his paper on justice and freedom and make it a moral and spiritual leader. That its character has not been changed is now only too plain. Week after week its pages teem with misrepresentation. Relentlessly it hounds a group of the noblest men of our brotherhood. By tentative proposals it is trying the temper of its constituency on the matter of withdrawing support from our missionary societies. In our victorious march to Pittsburg, by an authority self-invested, it calls a halt in the procession until certain comrades are thrown out of the ranks. If the orders are not executed it threatens to throw the ranks into confusion and bring shame to our faces and our cause in the eyes of the millions who witness our triumphal demonstration.

Truth and Honor at Stake.

Is this a time to say peace, peace? Can real men be silent now? Shall the interests of truth and shall men's honor be sacrificed to the timid fear of a reduced collection for missions in this our Centennial year? The heart answers No, a thousand times. Better go to Pittsburg with liberty than with a big collection. Better go to Pittsburg with our glorious plea exemplified in our practice than with grand words about unity and freedom on our lips and supine submission to a creed made by a moral heretic in our practice.

Peace, then. Yet not by huddling our problems out of sight but by bravely carrying them into the light where they can be reckoned with. Peace! but not at the cost of the only principles upon which permanent unity can be maintained.

Peace! May God grant it to our Israel early in this our year of celebration. But may God give us something better than peace—courage to stand fast in our liberty wherein Christ hath made us free!

Mr. Moninger's Higher Criticism.

There have been some exceedingly interesting interpretations of the images in the book of Daniel. Commentators with imagination have seen in them the full setting forth of universal history. We have a new interpretation to suggest, however, for the image that had the legs of iron and the feet of clay. This image can refer to nothing else than the recent work on "The New Testament Church." This book is just such a combination of incongruous elements. In one part, as we saw last week, we have the most old-fashioned ideas and point of view. In another we have a decidedly modern turn, just such as we might expect from a man with modern training. How account for such incongruity? We will not suggest that Mr. Moninger has no consistent point of view. He has been too practically efficient for that. There seems but one explanation at hand and that is the atmosphere of the office where he writes. J. A. Lord entered that office so radical that he would receive the unimmersed. He leaves to do field work so conservative that he uses the small "d" and is opposed to the title "Rev." That office has a most marked influence over the men that enter it.

We noted last week that on the subjects where the brotherhood has traditions, the book takes the ultra-conservative point of view. On matters, however, where we never spoke dogmatically, the book proceeds just as we would expect when we remember that the author studied at the feet of the higher critics in Yale and understands their point of view. We note that in the chapters on the gospels and Acts, Mr. Moninger uses the methods and the point of view of the higher criticism, such higher criticism as evangelical scholars have been using the past quarter of a century.

In the quotation of authorities, we note in these chapters, the frequent use of Mr. McClymont and the Cambridge Bible. The character of both of these sources is perfectly well known. Mr. McClymont is the author of a splendid little teacher-training text book published by Revell called "The New Testament and Its Writers." In this little hand-book he uses a method and proceeds from a point of view that accords with that of the great universities. Mr. McClymont is one of the writers of the Hastings Dictionary of the Bible. There are few of the statements of Mr. Moninger in his work on the gospels that do not find a parallel in Mr. McClymont's work. The Cambridge Bible is also quoted. The point of view of this work is too well-known to need any statement.

Mr. Moninger uses the methods of higher criticism to reach some important conclusions. These conclusions are in most cases the generally accepted ones. The method of Prof. McGarvey is here

set aside, however. The clear statements of Holy Scripture are not accepted because of some a priori view on the subject of inspiration but are proved by historical and literary evidence. One of the good illustrations of the methods of the higher criticism is to be found on pages 44 and 45.

Here we find the following method used to determine the authorship of the book of Acts: First, he gathers from the book that the book was written by a certain sort of man. Secondly, he shows that this man could not be any of the other possible candidates for the position of author of the book. Thirdly, he shows that the facts all fit Luke. This is an admirable mode of procedure, just such an one as is the method used by Mr. Lumby in the Cambridge Bible and such a method as is regarded as the particular ear-mark of the higher criticism. The higher critics accept the facts of the Bible and form a doctrine of inspiration to fit the facts.

We do not complain that Mr. Moninger has used the higher criticism. He has done the cause a service by showing that the methods of the higher criticism may and often do lead to conservative results. But we wish that his book had proceeded uniformly by some fixed method. It will not do to pursue historical inquiry in one section and drop into dogmatism in another. Literary chop sooty is even more baffling to the curiosity than the usual oriental article.

Next week, we shall study the lean skeleton of the church which a theological imagination has drawn and put it side by side with the church of the New Testament and with the church of our own times.

Deceptive Advertising.

Certainly the time has come for a reformation of the spirit and methods of journalism among the Disciples of Christ. We cannot now think of any denomination whose representative papers resort to the unprincipled methods of getting business such as are employed by the leading papers of our brotherhood. When we contemplate it we almost fall into the conviction expressed recently by R. J. Campbell that the church would be better off if there were no "religious" journals at all.

We have taken occasion to remind the brethren of the gross perversion of Christian morality of which a notorious Cincinnati "religious" paper is guilty. We shall probably feel compelled to make further disclosures of that journal's true inwardness as the time passes. Just now, however, we are chagrined at receiving in the mail a copy of an advertising circular sent out by the Christian Evangelist of St. Louis. It was sent us by one of our subscribers. Our surprise is somewhat mollified when we reflect that the editor of that paper could have no hand in the scheme. We cannot believe that J. H. Garrison composed the circular or approved it. It could only have come from the business office where Dr. Garrison's broader sympathies do not prevail. Moreover, he has been ill recently and therefore it is the more likely that he had no part in it.

The circular is a small bit of paper announcing the trial subscription offer of the Evangelist. Among other virtues it sets down most prominently that the paper is

"A DEFENDER OF THE FAITH."

"Jude's admonition," it continues, "to contend earnestly for the faith once for all delivered unto the saints," is fully understood and carefully heeded by the editor of the Christian Evangelist, as the brief editorial printed on the reverse side of this sheet will evidence; but in reproving and rebuking those who err, a Christ-like courtesy is shown, such as becometh those who have learned the spirit of the Master."

Turning the circular over we find this heading: "Editorial by J. H. Garrison in the Christian Evangelist, October 1, 1908." The editorial, with the question which prompted it, is as follows:

"Professor Willett claims that his views on miracles represent the scholars of today on that subject. Is this your understanding?"

"It is not our understanding. No doubt his views do represent a certain class of scholars, or school of thinkers, but the great leaders of thought in the various evangelical bodies hold to a very different view. They accept, without question, the miraculous element of the Bible, including the virgin birth of Christ, his unique sonship, his sacrificial death and his resurrection from the dead. In fact, Christianity has never made any progress in the world except by men who have held to these great fundamental facts, with all the mirac-

ulous which they involve. More than that, the church is never going to get away from the miraculous. It can not do that and hold to the Christ of the New Testament. There is, we should say, in scholarly circles a decided reaction against the tendency which manifested itself a few years ago to get rid of the miraculous at all hazards. The feeling is growing that 'there is more in heaven and on earth than is dreamed of in our philosophy,' and men are less ready to deny the possibility of what they do not understand. Long after the schools of thought that balk at the miraculous have 'had their day' and ceased to be, the Church, resting secure on its own divine foundation, will go singing on its triumphant way, trusting in an omnipotent Savior who conquered death and brought life and immortality to light in the gospel."

Our friend who sends us this interesting circular remarks facetiously that Herod and Pilate have joined hands. "Down Willett," he says, "seems to be the war cry now. Cincinnati and St. Louis may be able to find cause for the amicable adjustment of their enmities. Brother Oeschger would better write some more 'irenies.'" We do not feel facetious about it. We are deeply in earnest in calling attention to the ethical point involved in the use of another man's personality as a whipping boy for advertising purposes. The disingenuousness of it is the more apparent when it is done in the name of "Christ-like courtesy." Does the Christian Evangelist consider such use of Dr. Willett's personality an act of "Christian courtesy"? We firmly believe that Dr. Garrison agrees with the great majority of our thoughtful men that the Christian Standard's attack on Professor Willett is tyrannous and un-Christian. Why, then, will he allow the agents of his company to make capital out of the prejudices of people whose only information is the misrepresentation of the Christian Standard?

But this does not seem to us the worst phase of the matter. Dr. Garrison should know that his editorial contains false implications. The "views" of Professor Willett are set up as "very different" from the "great leaders of evangelical thought." In what respect are these views different. The editorial says that these leaders believe in the miraculous element of the Bible, including the virgin birth of Christ, his unique sonship, his sacrificial death and his resurrection from the dead.

Will Dr. Garrison point out the occasion in which Dr. Willett has ever denied his belief in those facts? We have heard him in public speech for many years, we have read the editorial columns of the Christian Century and all his writings and we have never heard or seen any such denial. On the contrary again and again in recent issues of this paper, Dr. Willett has pronounced his belief in the miracles, in the virgin birth, the unique sonship of Jesus, his sacrificial death and his resurrection. We say plainly that the editorial is deceptive. It is a play to the galleries. The business manager's use of it is designed to catch the uninformed and the prejudiced.

We are surprised, we repeat, and chagrined, that the Christian Evangelist should lend itself by such subterranean methods to the furtherance of an untruth which is today working mischief in the affairs of our brotherhood. C. C. M.

The National Benevolent Association of the Christian Church.

The splendid work done by the Association has been such as should thrill with joy every heart. In the year that has just closed it has given Christian hospital care and nursing to 275; cared for sixty-five aged, indigent disciples of Christ; aided to self-support 130 destitute women; placed 150 homeless children in Christian families; furnished home love to 641 homeless little ones; and has 350 under its care at the present time. It has raised \$122,301.64 for the support of the ministry and increasing of the permanent funds, a gain of \$25,322.14 over last year.

Since the beginning it has made a fruitful use of the funds entrusted to its care. It has prepared fifteen young women for the noble profession of nursing. It has nursed and healed in its hospitals, 875 of the poor, homeless sick in the name of the Great Physician; "I was sick and ye visited me." It has, like a nursing mother, tenderly cared for 114 aged brethren of our Lord, sheltering them from the humility of the poorhouse: "Inasmuch as ye did it unto the least of these my brethren." It has inspired, to new hope and self-support, 780 discouraged, destitute women, saving them from ruin: "He that hath pity on the poor lendeth to the Lord." It has furnished temporary aid to 946 widowed parents until they could repair the wreckage caused by death: "Bear ye one another's burdens, and so fulfill the law of Christ." It has

been father and mother to 5,435 children left orphans, or worse, at a tender age. "Pure religion and undefiled before God and the Father is this: to visit the fatherless and the widow in their affliction." It has placed in childless homes, 3,150 of these homeless children: "Suffer the little children to come unto me, for of such is the kingdom of heaven."

It has prepared hundreds for useful service; among the number is a bank teller, a secretary to a United States Senator, a civil engineer, a minister of the gospel, nurses, teachers and heads of Christian families. The magnificent work done by our great brotherhood through the Benevolent Association promises to soon silence the criticism that the church does not care for the poor, and to take the credit of first place in charity from the Roman Catholics and to lead all Christian men interested in lodges to seek the fullest and truest exemplification of the brotherhood of man through the Church of Christ.

The Promise of Christianity.

No attentive reading of the New Testament can miss the obvious conclusion that the early church lived in an atmosphere of high hopes and glowing expectations as to what should soon be accomplished in human society by the new faith. To the believers in the Master, the world was moving out of the darkness of paganism into the light of the cross. The dawn was in the east. Night's candles had burned out, and rosy day stood tiptoe on the misty mountain tops.

What did that early church expect? It is not difficult to enumerate at least a part of the anticipations which filled the souls of its adherents. We probably penetrate but a little way into the happy sense of confidence which filled the minds of the disciples of the first generations. But even that little is revealing. Their hopes were very bright. Their confidence in the speedy accomplishment of great changes in the world through the ministry of Christianity was supreme. Have those hopes been realized? Has the promise of early Christianity been fulfilled?

Among those confident forecasts of the first Christians was the coming of Christ. The pages of the New Testament are full of this hope. The Master's own words seemed to justify the belief that he would soon return to abide with his people. With earnest enthusiasm they gave witness to this promise. No immaterial and bodiless coming would satisfy their desires. They wished to see the Lord again in the flesh. As time went by there were notes of wonder and anxiety in their speech. Their enemies taunted them with the delay. Where tarried he? Where was the promise of his coming? They knew that he would not fail, but they began to see that his coming was not to be immediate, and the growing centuries have impressed upon the church the deepening consciousness that it is not to be merely bodily and spectacular. The Christ has always been coming to his people as they gave him place and room. To devout and yearning souls he comes today in the fellowship of the spiritual life. "I am with you always," is his fulfilled promise.

Another of the hopes of the early church was the present and visible establishment of the kingdom of God in the world. Apocalyptic dreams had made them confident that the world powers were to fall very soon, and Christianity was to be enthroned upon their ruins. Their resentment against Rome and all its persecuting power, which had ravaged the fair fields of the church and swept away great companies of the faithful in the fiery chariot of martyrdom, could be satisfied with nothing less than the overthrow of the harlot of the seven hills. Yet the years slipped away, the profligate emperors came and went, and Rome still endured. Not till centuries had passed were the hopes of the early church brought to pass by the change of the empire to nominal adherence to faith. And the historian still ponders over that change with the inquiry in his mind whether it was not the greatest misfortune that ever befell the church that Constantine should become its patron and protector.

The early Christians looked with confidence to the speedy submission of the world to the cross. The kingdoms of the earth were to become the kingdoms of our Lord and his Anointed. Wars were to cease to the ends of the earth. Men were to beat their swords into ploughshares and their spears into pruning hooks. Nature was to be no longer hostile but kindly and protecting. The beasts were to live at peace with each other and with man. There should be no harm or destruction in all the holy place of Christ's domain. How little these hopes came to fruition in the lengthening centuries. Not yet after twenty cycles can we say that they are realized. The promise of early Christianity seems to tarry long in its fulfillment.

Yet it must be remembered that the expectations of men outstrip the purposes of God. We demand immediate results, because our

lives are short and we fear for the accomplishment of that which we cannot see. With God it is not so. All times are in his hand, and though he seems to work slowly, his ways are sure. Men love to work sudden revelations. They invoke irruption and catastrophe. God plants seeds and waits for them to grow. Elijah thought the short and drastic method of the sword was best. God taught him that the still small voice of conviction and persuasion is better. The early Christians loved to dream of the overthrow of the bloody city which had been the scene of their tortures. God took the slower and surer way of evangelism and education. The crusades satisfied the militant passion in the church and sent legions of European warriors to fling their lives away under Syrian suns. The futility of the whole vast enterprise was seen when the last of the Knights of St. John sailed sadly away from Acre to the west.

It is not by watchers for literal fulfillments of prophecy or lovers of the violent and catastrophic that the promise of early Christianity will be realized. It is rather by those who watch the gradual but inevitable changes which the faith has wrought in the world that the triumph of the cross is perceived. The downfall of slavery and polygamy, the restraint of war, the elevation of woman, the care of childhood, the far-flung work of evangelism and education in lands over which paganism has reigned with unbroken sway till now, the slow yet sure transformation of business and social ideals by Christian spirit, and the awakening of the modern conscience to a sense of religious responsibilities are all signs of promise that hang out like the banners of God.

There are hindrances and obstacles enough to perplex the most confident and to appall the wavering. There is the heathenism of the non-Christian peoples and the heathenism almost as formidable and far less excusable in Christian lands. There are formality, legalism and literalism in the church making hollow and meaningless its claims to spiritual power. There is indifference, the deadliest foe of the faith, lurking within its ranks and thwarting much of the best effort made in behalf of its great mission. The church is still too much infected with pagan form and spirit to do its most effective work.

Yet these are the very hindrances which the Master taught his followers to expect and withstand. Not in a day was the victory to come. Not with blare of trumpets does the church come to her success, but with quietness and prayer, with watchfulness of spirit to see the signs of the times, and with recognition of the long time through which the purposes of God mature to their ultimate triumph. The time may be long but for each of us it is short. We are not held to account for results, but for faithfulness. To him who has faith the promise of early Christianity is certain of fulfillment.

Men and the Church.

BY REV. C. M. CHILTON.

(Delivered at the New Orleans Convention.)

One of the most magnificent religious movements of our time is the current awakening of religious interests among the laymen of the church. This movement is not confined to any denomination or group, nor has it any common origin or form of activity. It is appearing spontaneously wherever there are progressive Christian communities. It seems to come from the depths of the growing spiritual life of the church. What we have thus far is not an agitation that promises any immediate radical changes, but a gentle tide, as gentle as the dew, that is drifting multitudes of men Godward.

A problem that confronts us upon the threshold of this movement is that of organization. Various societies, clubs and brotherhoods have sprung up. Usually they enjoy a brief period of enthusiasm with banquets, lectures and other forms of entertainment. Sometimes, however, the interest flags, and after a more or less prolonged illness, death ensues, though for a long period it continues to have a name to live. Many are experimenting and seeking to find a plan that will insure a permanent interest.

The Church God's Provision for Men.

Meanwhile the church itself is offering to us the plan of God for the organization of Christian men. And it may be that in looking for another we are in danger of sending adrift the whole movement. If Christianity itself in its essential life and work cannot be made attractive to the men of this age then it is perhaps hardly worth while to resort to other means.

The church is essentially a masculine organization. Our religion from the first was cast in a masculine mold and the masculine impress is upon every feature of it. It has a place for women and children in its perfect provision for human life, but man is recog-

nized as the spiritual leader of society. It is instructive that from its very beginning God himself is conceived as masculine. From the first the sacred covenant and its affairs were committed to men. The patriarchs, judges, priests, prophets and kings were men. The sacred writings were written by men and breathe the masculine spirit. John the Baptist was a rugged man of the hills, having "his raiment of camel's hair and a leathern girdle about his loins; and his meat was locusts and wild honey."

Christ's Manhood.

Our Savior came as a man, the one truly Kingly man that has lived, who wore the crown of royalty upon his soul and emblazoned in his person all the graces of a perfect humanity. Matthias Claudius says of him, "A Redeemer from sin! A Savior such as the Bible depicts our Lord Jesus to have been, who went about doing good, yet had himself no place where he might lay his head: who spared no pains, and refused no shame: who humbled himself even to death upon the cross, that he might finish his work: who came into the world to save the world: who was therein scourged and tormented, and departed thence with a crown of thorns upon his head! Didst thou ever hear of such a thing, and do not thy hands fall down on thy lap! It is truly a mystery and we do not understand it: but it comes from God and from heaven, for it bears the stamp of heaven and overflows with divine mercy. One might well suffer oneself to be branded and broken on the wheel for the mere idea, and he who can be stirred to laughter or mockery must be mad. He whose heart is in the right place lies in the dust, rejoices and prays."

The Loyalty of the Twelve.

The teachings of Jesus are masculine: they mainly concern the problems of men. His parables for the most part were of men and his miracles of men. Men responded to his call and were ever in the foreground of the great scenes of his life. He chose twelve to be his apostles and it is to the proof of his power that they were held to him, save one, by an unflinching devotion until death. They worshiped him. He trained them for leadership and at the last committed his sacred cause into their hands. Under the guidance of the Holy Spirit the church was an organization of men. The apostles, its elders and deacons and evangelists were men. Pentecost was distinctively a men's meeting. Apostolic Christianity was truly masculine. Its most typical figure was St. Paul, a veritable second Ulysses, who loved to picture the true life in the images of warfare and the arena. And so the church has come down to us through the centuries.

Our first task then, is to bring the men of today to know and love the church itself as Christ's own organization for his men. Whatever auxiliary organizations may prove to be necessary it is well first to exhaust the resources of the church itself by the fullest amplification of its powers and functions. We have not yet begun to know the church in its vast wealth of service and helpfulness for men. The idea is capable of an infinitely richer interpretation in every feature than it has ever been given. It is designed to awaken to music every chord of the human heart.

The Ideal of the Church.

Let us contemplate the ideal of the church. First is its material expression, the house of God. The Greek religion inspired the noblest painting and sculpture and architecture of antiquity. Our holy religion offers a far richer inspiration in its wealth of tradition and truth and emotion. The ideal church will be grander than Karnak and more beautiful than the Parthenon. And there is the invisible presence of God and church and the Holy Spirit filling the house and making it sacred far beyond every other earthly shrine, and the very image of the heavenly. And there is the life divine, pure as the crystal river that flows from under the throne, and sins, though they "be red like crimson" are become "as white as snow." Is it not a beautiful idealization, the vision of the coming of God's children upon the Lord's day in sweetest fellowship to worship and to cultivate the life of God in their souls, their elders and deacons leading them like shepherds and afterwards going out with the glow of the altar upon them to purify the life currents of the world? And what beautiful and impressive services with their simple religious melodies and prayers and solemn instructions from God's word. And the ordinances, baptism and the supper, with their simple yet sublime symbolism. Do we grasp their profound significance? I fear in our reaction from Rome we have needs to set out upon a search for the holy grail and the sacred tomb. These ordinances are beautiful gems to adorn the beauty of the bride of Christ. They ever reflect his humility and glory. And the Bible, that holy book from whose pages shines a light that is from heaven. Its writings are profitable for doctrine, for reproof, for correction, for instruction in righteousness:

that the man of God may be perfect, thoroughly furnished unto all good works. And over all these sacred elements leading on like a pillar of fire, the hope of immortality.

Man Essentially a Spiritual Being.

Man is a composite being. He is a thinking animal with carnal nature, and needs to be fed and clothed and educated. But he is infinitely more; he is a spiritual being made in the image of God and endowed with all of the potentialities of eternal life. Between these lower and higher natures is a ceaseless struggle and man becomes a sinner. It is as a spiritual being that man comes to his own and it is only in happy relations with God and his kingdom that we can think of him with satisfaction. In this character alone he rises to true dignity and worthfulness. We can only think of the end of the world as being realized in the character values which God is gathering as increasing harvests into his garner from its advancing generations in their growing moral life. In the harmony of the divine plan, the world is so constituted that the basic foundations of all true social life and progress lie in the moral nature of man. As he grows morally, civilizations rise, but as he declines, their lights grow dim. So to make provision for man as a spiritual being and to bring him to his eternal own is the final crowning work of the world. In the last analysis, lives, institutions and civilization will be measured by what they do for man in his character—his religious, his eternal relations. Without this, however brilliantly his career and however great the civilizations that produced him, he is a sinner and has missed the mark; he is unsaved and—whatever future worlds may do for him—disinherited.

Now the church is God's own method in Christ for the accomplishment of this final saving work; it is his enterprise for the salvation of man in that highest sense of "deliverance from evil, communion with God and eternal life." If we did not have the church, men would, in the exercise of their higher aspirations, feel themselves under the necessity of creating an institution like it to do the work for which it stands, and this they have actually done. It is this that lifts the church far above every other institution and gives infinite significance to all of its enterprises. It was for this that Jesus came to establish it and send it forth in love to become the widening base of operation for the supernatural working within the natural for the regeneration of men; and for nineteen hundred years the gospel has proven itself the "power of God unto salvation." Wherever it is preached in its purity a new divine life begins to appear. Jesus would send us out with this evangel with its heavenly life to the ends of the earth. He seeks to awaken in us such an appreciation of its value that there is no rest for us so long as a single soul remains in ignorance of it. He holds before us as an uplifted image the vision of a redeemed humanity.

The One Truly Masculine Task.

We have come to the one truly masculine task of the world, a task that staggers forth and challenges all the heroic in us, one so huge that races and civilizations are but items of it and all the ages are required for its accomplishment. The Kingdom of the Spirit is indeed the world-task: too great for any age, it will itself determine the boundaries of the ages, and the limits of time. Before it all other enterprises, as of government, commerce, or education, sink into insignificance; their highest mission would seem to be to make way for it and to prepare men for its accomplishment.

What the church of today needs is a baptism of fire from heaven. It is well to restore words and institutions, but the world is waiting for a restoration of the Christ life, that pure and unspeakably beautiful life that loves and groans and toils and sacrifices and suffers and dies for lost humanity, that rejoices in Gethsemane and Calvaries.

But there must first be peace. A divided church will not win this age. First, because it will not be able to attain unto the kingdom which is righteousness and peace and joy in the Holy Spirit. But more, the very spirit of the age is against it: its centralizing drift with its constant play of unifying forces is more and more disinclining men to become sectaries. Feeling intuitively the broad fraternity that lies at the base of human life, they will not receive a church that comes to them in strife and division. Furthermore, they are not interested in the questions in which division grounds itself. Religion only appeals to them in its spiritual values and these are lost in sectarian strife. Denominationalism is costing the evangelization of the men of America; a divided church cannot overcome the tremendous forces of evil in our modern world.

Tolerance a Characteristic of United Church.

Our responsibility as a people in this crisis is very great. We

have come to champion the cause of Christian unity. I wonder if we understand what it means to espouse a great cause like this in an age like this. What with our frequent narrowness and intolerance and delight in unnecessary sharp words that sting and rankle, I wonder if we understand. In our war upon sectarianism, we ourselves are in danger of becoming the narrowest of sects, eaten up with the canker of self-righteousness. What an infinite task is this we have set for ourselves, to bring into one all of the factions of the kingdom with its extremes of narrow dogmatism and ultra latitudinarianism. There must be in the united church a tolerance for great diversity of thought and life if it is to claim all that is Christian. May we hope to grow into that loyalty, that deep grasp of essentials, that breadth of charity, yea, into that fulness of the Christian spirit which must be ours if we are to become a great unifying force in Christendom? In the first hundred years of our history we have made rapid progress, but we have far to travel yet before the world will receive us seriously in the character we have assumed. How shall we appeal to others to abandon their cherished traditions to unite with us in the life that is in Christ, if we ourselves be not ready. It is well to create a great Centennial enthusiasm, but our greater need is to be "clothed with power from on high." If I had one prayer to make, it would not be for funds or numbers; it would be for a larger measure of the spirit of Christ—that a great consuming love, love for God and man, love for every lost soul, love even for our enemies, a self-denying Christlike love might fill our hearts, a love in whose sacred flame every sinful thought burns to ashes, a love that will not be satisfied till it has found its Calvary and offered itself there for God and humanity. Oh, that we might forsake all trivialities and utterly abandon ourselves to the great work of Christ lifting up the ensign of a truly apostolic church in the minds of the world. Ah, it is not a time for counting triumphs; it is a time for penitence and prayer.

Our Part in the Coming Unity.

Meanwhile a thousand providences are urging us on. A hundred years ago the ideal of the united church was met with scorn and ridicule, but its cause has grown until it has overflowed all banks and we are today in the midst of a great world drift in the direction of unity. Brethren, our problem would seem to be, not, shall unity be accomplished, but shall we have an honorable part in its accomplishment. The church is already well entered upon the first stages of its realization. How long shall be required for its consummation no prophet can foretell, but as sure as God is on his throne this movement shall not be stayed till the prayer of our Lord is fulfilled.

In that era of conquest that is coming on, oh, so slowly, we shall look for a new race of men, a nobler race, for if it is true that men make eras, it is also true that eras make men. Caesar of the Julian house was a scheming politician and played the game of ambition in Rome. He was deeply in debt and counted a man of little honor. But he finally secured command of the armies in Gaul and in that great region of the west where the empires of Europe were forming in an atmosphere of destinies and great policies, he grew into the most gigantic figure of the Roman world. Ages make men. And if a semi-materialistic age like this has brought forth a race of titans, what shall we expect from an age of faith. Surely, then, society shall begin to see clearly, and men shall love one another, and governments shall serve, and there shall be happiness, and the children shall sing, and architecture, and sculpture, and painting, and music and poetry shall burst into their blossom, and his servants shall serve him, and the prophet's dream shall be fulfilled.

Happy Children on the Farm.

A barn with doors facing southward,
Broad eaves where the swallows nest,
Billows of hay, summer-scented,
Deep stalls where the horses rest;
Bins rich with grain from the uplands,
Eggs that were treasures to find,
Kittens and chickens and children,
Grandfather busy and kind;
Swallows and pigeons a-flutter,
Dogs always ready for play,
Sunbeams adrift in the rafters,
Dens hollowed out in the hay;
Frolics of hiding and seeking,
Musical patter of rain,—
Oh, the delights of childhood!
Would we might find them again!

—Emma A. Lente, in C. E. World.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates.

A NEW BASIS OF FELLOWSHIP.

From all appearances it looks as if there was a movement on foot at Lexington and Cincinnati to create a new basis of Christian fellowship among the disciples. No one from either of these places has ventured to write out the various articles of the creed on the basis of which they have been for several years extending or withdrawing the hand of fellowship. The most recent article to be added to the creed of Lexington and Cincinnati runs about as follows: "I believe in the historicity of all the miracles recorded in the Old Testament." Because Prof. Herbert L. Willett said last summer in a lecture on the miracles of the Old Testament that he did not believe Joshua made the sun stand still, or that God sent two she-bears out of the wood to tear the forty and two boys that made fun of the prophet Elisha's bald pate, they have pronounced him an "infidel," and no longer regard him as a Christian. They have also set up a demand that his name be taken off the program of the Centennial Convention, at Pittsburg, next year. In order to make their demand effective they have stirred up a few preachers over the country to boycott the missionary societies if the secretaries do not use their influence to force the professor off the program.

It does not seem to satisfy Lexington and Cincinnati that Prof. Willett believes with all his heart and shows in his daily life of devotion to the cause of Christ, that he believes that "Jesus is the Christ, the Son of the Living God, and the Savior of the World." This confession of faith does not seem to be enough. He must also believe in the historicity of all Old Testament events and miracles, and the meaning put upon them at Lexington. The disciples have been at work for a century trying to unite the Christian world in one fellowship upon the simple New Testament terms of union and communion—faith in Christ and obedience to him in all things. It looks now as if one of the most interesting features of their centennial celebration would be a movement emanating from Lexington and Cincinnati to change the custom of the disciples, and inaugurate the second century of their history by the formulation of a new basis of fellowship. They are starting in to test the matter on Prof. Willett, who has not been loved over much in these two quarters for ten or fifteen years.

Alexander Campbell's Creed.

Alexander Campbell said in 1826: "So long as any man, woman or child declares that Jesus is the Messiah, the Savior of men; and so long as he exhibits a willingness to obey him in all things according to his knowledge, so long will I receive him as a Christian brother and treat him as such."

Again in 1837 he declared that he was willing to receive and treat as a Christian anyone who "believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to his measure of knowledge of his will."

Prof. Willett is a member, in good standing and full fellowship, and the minister, of a Church of nearly one thousand members in Chicago, all of whom believe him to be a Christian and entitled to Christian fellowship. They do not all agree with him, any more than they agree with each other, in many opinions; but they have not discovered anything wrong, either in his faith or life, during a ministry of two or three years, and an acquaintanceship of fifteen years, and yet it has been discovered by persons living in Cincinnati and Lexington, from brief newspaper reports of a lecture, that Prof. Willett has denied the faith and is as bad as an infidel.

From what marvelously small data these anatomists of our faith are able to build up an infidel—a real, live infidel. That reminds one of the marvelous skill of a comparative anatomist of two centuries ago, who was reputed to be able to take a single bone of a fossil form and tell the name of the animal to which it belonged. He was given a bone to examine, and declared at once that it once belonged to the body of a human infant. It was, as a matter of fact, a bone from the body of a salamander.

The Lexington Creed.

A new creed, or test of fellowship, has been growing up and taking form in Lexington during the last few years, which is being offered the Disciples for adoption. As reported in the Cincinnati paper a few have adopted it. A few have written in declaring that they do not regard "Willett" as a Christian any longer, and will not come to the Pittsburg convention if he is on the program. The great majority of the Disciples, the leading pastors and teachers,

have not been heard from. They probably will be heard from if Cincinnati insists on deciding for the brotherhood who are "representative Disciples," and making up the Pittsburg program. If it becomes necessary for them to speak out, their speech will seem to Cincinnati and Lexington "like the rushing of a mighty wind," as compared with the gentle zephyr they have bottled up and are piping through the pages of the Christian Standard.

The Lexington Creed, as it has been gradually built up, and is being circulated for subscription among the Disciples, is about as follows:

1. "I believe that Jesus is the Christ, the Son of the living God.
2. "I believe that Moses wrote every word of the Pentateuch.
3. "I believe that the Prophet Isaiah wrote every word of the book bearing his name.
4. "I believe that the whale actually swallowed Jonah.
5. "I believe that Daniel was cast into the lions' den.
6. "I believe that Joshua made the sun stand still.
7. "I believe that God sent the she-bears to tear the boys who made fun of Elisha.
8. "I believe that the accounts in Genesis of the creation of the heavens and earth, of man and woman, the story of the Garden of Eden and the fall of man, of the flood, and the sacrifice of Isaac, actually took place as recorded.
9. "I believe the ten plagues were sent by God, as special miracles, to aid the Israelites in their escape from Egypt.
10. "I believe that all the books of the Old Testament were written at the time and by the persons tradition teaches.
11. "I believe that the use of the organ in public worship is unscripural.
12. "I believe that anyone who does not believe all these things is an infidel and unworthy of Christian fellowship."

These are the articles in the creed that Lexington has been making a test of fellowship for several years. It has been used on professors and ministers chiefly, as a test of their fitness to teach and preach. How soon it will be applied to boys and girls in the Sunday School who apply for membership in the Church, it is hard to say. Compare this Lexington confession of faith with the confession of faith Alexander Campbell deemed sufficient for Christian fellowship, and it will be seen how far Lexington is out of agreement with the fathers.

Does it promote union?

The most serious consideration for the hierarchs of Lexington and Cincinnati is as to the effect of their movement upon the unity of the brotherhood. They will get a few people over the country to adopt their confession of faith, and be persuaded that those who do not confess every article are infidels and ought to be treated as such. This movement has already produced two divisions, the one in Grand Rapids, Mich., and the other at Austin, Ill. In both of these churches there were members who thought that it was not enough for their minister to believe that Jesus was the Christ, the Son of God to entitle him to fellowship, so they stirred up dissension and demanded the resignation of their minister. A large part of the membership of both congregations were quite satisfied with their pastors, and with the simple New Testament creed of the Disciples, and resisted the effort to change the terms of fellowship. Divisions followed.

Such will be the result wherever this Lexington creed is propagated. The great majority of the Disciples will not be carried away by this movement to add to the New Testament basis of union, no matter if it is supported by a great, swelling pretense of superior loyalty to the word of God, and to the plea of the Disciples.

If this propaganda of new tests of fellowship does not promote union among the Disciples, how can it be expected to promote union among all the people of God in other Churches? Suppose in some conference between Baptists and Disciples, looking to a union, a Lexington convert presents his creed as a basis of union, insisting upon its acceptance in every article. How long will negotiations for union be carried on? It will be difficult enough to secure union upon the simple New Testament confession of faith, for which the Disciples have been pleading through all their history. The Lexington Creed is the most finished implement for defeating union that has appeared since the House of Bishops put forth the "Quadrilateral Basis." In fact it is well understood that the negotiations between Free Baptists and Disciples were abruptly terminated

(Continued on page 9.)

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

The Correspondent: "What a surprise the editorial and your announcements in last Christian Century gave me! What a firm, positive front the paper presents to all gainsayers and investigators. I predict the Century will make the most interesting reading of any of our journals for the next year, if it will now as 'frankly,' dignifiedly and brotherly consider and discuss vital questions affecting the Bible, as it announces its willingness to do.

"I enclose you a few questions to draw out of you information I desire as to your positions. I am sure now that there will only be given me the most direct and honest of answers.

1. "Do you believe that mankind was physically generated from monkeys or any other beasts inferior to mankind?"

2. "If you do, do you believe that God has ever delivered to mankind a message or revelation in the words of the spoken or written language of any nation past or present?"

3. "If God ever made such revelation to man, do you believe that he foretold to Noah that the flood was coming to drown the world and that he told him how to make the ark to save his family? Or do you doubt that there was such a flood and such a revelation to Noah regarding it?"

4. "If mankind were generated from monkeys or other beasts, then a time must have come when they had intellectual capacity to receive a revelation from God. Of all the reported verbal messages in the Bible from God to mankind, which do you regard as the first authentic revelation of God to man?"

"Will you please publish and answer these questions in the Christian Century as 'frankly' as I ask them?"

A Good Preacher.

The correspondent is a religious preacher. It is heartening to meet such. He believes his Gospel. With rare devotion he is giving his life for the spread of faith. My hand and heart are his. He can believe what he likes about the relation of men and monkeys without disturbing in the least my Christian regard and good wishes. That he is a Christian man is enough for me. In these days our systems must not be too rapid. Nor must they be arbitrarily imposed on others. It is well for us to stay close to the Confession of Christ as the essential unifying element. This is a mighty old and a mighty big world. When men go far in the great fields of history, geology, anthropology, cosmogony, etc., they are fortunate if they bring back their results with subdued and reverent spirits. There should be no sectarianism in science.

Scholars Indefinite.

The correspondent charges scholars with being indefinite. They may be. Often I do not understand them; but the fault is usually mine. I am not prepared to understand them. Therefore the frequent misrepresentation of the learned men. They, doubtless, are in fact to blame for not simplifying their message. They are often too contentedly academic.

Therefore I think if we common people had done more investigating in the fields of the scholars and the scholars had done more kindly investigating of us, we would understand each other better. It is quite as difficult for us to converse in foreign and unknown thoughts as in foreign and unknown tongues. Then temperament and associations are large factors in our failure to understand one another. I cannot understand the musician, and to the musician I am a sad prodigy. Some prosaic people think all poets are mad.

Have you ever said, "Oh, how can I keep that sunlight, and be sure that I shall have it to use while working?" Is not God, who made the sun to shine, willing and able to let his light and his presence so shine through me that I can walk all the day with God nearer to me than anything in nature? Please God he can do it, and he does it so seldom only because I am so filled with other thoughts that I do not give God time to make himself known, to enter and take possession.—Andrew Murray.

Willett and McGarvey will both go to heaven when they die; but until they are translated they simply can't appreciate the positions of each other. And both are hard students. It devolves upon middlemen to keep them both sane. Many of us seem to be working at the task. Perhaps the world makes progress by strong men emphasizing not the whole of truth but parts of the whole. Certainly it is the rare, intense soul that sees truth whole.

Then again the religious scholar may be indefinite because of the vast field of his thought. Everybody agrees on mathematical truths. They are axiomatic. But when you come to discuss inspiration, God, the soul, the atonement and such mighty themes, you find the greatest difficulty of transferring your exact thought to others. Language is not exact. Words have many shades of meaning to many people. The field is intangible.

If men are not clear because they wish to cover their meaning, then they are culpable and without excuse.

But as to the questions:

Evolution.

1. No; the monkey is not the physical ancestor of man. There have been vast periods of evolution and the world over men have come to be what they are through tremendous epochs. But there have been marked breaks in the development. All along the way God has written the history of this marvelous and purposeful development. Years ago when a belated scientist tried to disprove evolution he expected to be complimented by his Christian friend, Charles Kensley. But he was to be disappointed, for Kensley simply wrote and asked him "why then did God write all the lies on the rocks and in the deposits of the earth?" (I quote from memory). I do not know the language that scientists are reading on and in God's earth. But I cannot ignore their testimony. Just what truths of detail there is in evolution we may not yet know. But that there have been vast and continuous development is assured. But there have been at least three mighty breaks in the chain of evolution. Between no life and plant life, between plant life and animal life, between animal life and human life, are chasms to delight the imagination. As to the method of bridging these I do not know. As to the power I have no doubt. God breathed into man the breath of life. In every step of the way there has been the handiwork of an unseen artist with transcendent wisdom and purpose. That artist we know as God.

2. Yes, God has done so and is doing so wherever his Bible is read. This revelation usually first came to the souls of men, and later found its way through the pen to the page. I do not mean by this to endorse the theory of verbal inspiration.

The Flood.

3. I do not think the flood was universal, but God made a revelation to Noah by means of the flood. Pages would be needed to give reasons for this position. Perhaps it would be best not to so briefly answer such questions. There are volumes bearing on this story of the flood. No one should be dogmatic without at least consulting all views.

4. The first revelation of God was to Adam—the first man. He knew God. He knew good from evil. He knew the pangs of evil doing. He hoped to regain Eden. Thus began with the first man the sweep of our redemptive history in whose glory and power and hope we are present actors!

Austin Sta., Chicago.

(Continued from page 8.)

because of the impression made by the wide-spread circulation of the Cincinnati journal among the Free Baptists, as a representative journal of the Disciples. The Free Baptists did not want any of its spirit or its articles of faith.

All hope of a union of the Baptists and Disciples, or any other union, would go glimmering, if the spirit or the creed of Lexington should possess the Disciples. May they be permanently delivered from it.

OUR NEW SERIAL

We begin next week a new serial story by the popular author of St. Cuthbert's—Mr. Robt. E. Knowles, entitled "The Down at Shanty Bay." Mr. Knowles is so well known and his former books have been so favorably received that nothing more need be said than

that this story is fully up to his high standard.

This is a pathetic but entrancing story of a stern Scotchman who struggled against his heart's desire for many years. Tell your friends that now is a good time to begin a new subscription.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett.

My dear Brother Willett:—The Christian Century of September 24, containing my letter and your reply, came during my absence, and I have not been able to give it consideration until today. I beg to thank you for the reply, and the only reason that I further trespass upon your time is that some matters may be made clear that have not been made so by your first letter.

As the lawyers say, let us "make up the issue"; I think I can safely say that you and I are agreed upon the following propositions:

First: That the inspiration of a prophet enabled him to predict events that were beyond human fore-sight.

Second: That the Old Testament scriptures contain a correct account of the career of Abraham, Jacob and Joseph, so far as they deal with those careers.

Third: That the four gospels were written by Matthew, Mark, Luke and John.

Fourth: Jesus promised the apostles that the Holy Spirit should call to their remembrance all that he had spoken to them, and that the Holy Spirit did so call to their remembrance.

Fifth: That Jesus was born of a Virgin, conceived by the Holy Spirit as represented in the gospels of Matthew and Luke.

Sixth: God bore witness to the preaching of the apostles, "both with signs and wonders and divers miracles and gifts of the Holy Ghost" according to his own will.

I am thankful that we are in substantial agreement on these great propositions. If I have not stated our agreement correctly, you will please correct me in your reply to this, as I have no disposition to misrepresent you.

Concerning the answers to my other questions, I regret to say that your letter is not satisfactory.

Allow me to quote again from your letter of September third. "The objection which has most weight in our day and which unless removed will stand as a fatal hindrance to the acceptance of miracles is the apparent chasm which separates the phenomena from the uniform course of events in human experience, and under the reign of law." That quotation is not, as you seem to think, an excerpt from a statement giving two definitions of miracles. It is not even in the same paragraph. It is the opening sentence of your article on miracles, and no fair-minded reader can help but understand it as a general statement on the subject of miracles. What I want to know is: Must the apparent chasm between the phenomena of miracles and the uniform course of events in human experience be removed, or will it prove a fatal hindrance to the acceptance of miracles? This is a question that you have not answered and the one that presses for answer. While doing this, I would be pleased to have you suggest what will bridge the chasm between miracles and human experience.

Recurring to my second question, you say I am not correct in interpreting you, since I ignore the very point of the argument. Well, that may be, but I did not intend so. I will quote a little more fully from you and endeavor to make myself better understood. In your article of September third, speaking of miracles, you say: "There are two views which for the sake of discussion may be set in contrast. One asserts that miracle is the intervention of a supernatural power in the realm of natural law. The other asserts that miracle is the unusual but normal activity of a perfect life in the domain of nature." It cannot be denied that you have set these two theories in a very clear contrast. I ask your readers to study them a little. Speaking of the first view, you say: "According to this theory, there are two realms of life, the natural and the supernatural. The order of life native to the higher realm is superior to and independent of the laws of the lower realm. A being belonging to the supernatural realm may therefore employ the forces of nature in whatever manner he elects." You then proceed to give your view of this theory, here it is: "This theory encounters no difficulty in the mind of one who accepts the earlier view of the world, but it is in direct conflict with all modern conceptions and is either giving away to more satisfactory explanations of the facts or to the total rejection of the miraculous." To further emphasize your disapproval, you say: "If this view is all that stands between unreflective belief and blank denial, the case looks unpromising for miracle." To illustrate this false theory, you take Jesus as an example, and say, it represents him as "a visitant to the world, but his normal residence was in heaven, whose supernatural character he bore in his earthly life and with whose power he was clothed. His miracles were the manifestations of this superior life, the setting aside of nature in obedience to a higher law." In the next sentence, you say this theory is in direct conflict with all modern conceptions and is giving way to more satisfactory explanations of the facts, or to the total rejection of the miraculous.

Now, my dear brother, are you not aware that that quotation is exactly what ninety-nine per cent of the preachers and teachers of Christianity today teach concerning Jesus? Are you not still further aware that ninety-nine per cent of all the preaching of Jesus since the day of Pentecost has so represented him? And yet you say, "it is in direct conflict with all modern conceptions and must give way to more satisfactory explanations of the facts or lead to a total rejection of the miraculous." If logic counts for anything, you declare that the universal teaching of the Universal church concerning Jesus is in direct conflict with modern conceptions and must be explained in a more satisfactory way or it will lead to a total denial of the miraculous. That is repudiation of Christianity on a larger scale than I have ever seen it taught before.

I do not believe you have studied that position carefully and I ask you to think over it a little. Nevertheless, that position seems to be bolstered and defended by other statements you make, such as the following: "The redemptive facts of Jesus' life are independent of miracles." "His wonderful deeds were an aid to his followers in the creation and nourishment of their faith in him, and in their immediate work of evangelization." "They were evidences of his power to those who saw them." "They were revelations of his love to those whom he had healed." "Such a value the miracles no longer possess." "Their significance was lost beyond the circle of those who saw them." These quotations plainly declare that men believed in Jesus in the Apostolic Age, because they believed in his miracles. But miracles have no value to produce faith in the evangelization of the world to Christ in the present age.

Now, my dear brother, is it not a fact that all of the evangelization of the Christian era has been carried forward by men because they believed in the miracles of Jesus Christ? Have not all the great apologists, defenders and fathers based their defence of Christianity upon the bed rock of his miraculous character and doings? Are not all of the great religious bodies which acknowledge his name firmly bound to his miracles in their teachings and labors today? Is it not a further fact that all the missionary work done in heathen lands today is being accomplished by preaching a Savior who performed miracles? Is it not a crowning fact that all religious bodies who have endeavored to eliminate the miracles from the character and works of Jesus Christ have utterly failed in their evangelization of the world to him? In view of these facts, how can you say, "such a value the miracles no longer possess."

My third question was: Is the resurrection independent of miracle?

In reply you say: "It is well to keep in mind the context." But you quote nothing from the context that answers the question. Again I ask: Is the resurrection independent of miracle? Your writings indicate that you believe it is. You say: "He lived the normal, natural life of a man at its highest point." "He employed law at its highest level." "His word was with power because the secret of nature was his own." "The resurrection of our Lord was no departure from this principle: it was the inevitable manifestation of the divine fullness of life in him. Death had no dominion over him. It was impossible that he should be holden of it." "The works which are recorded of him are the natural fruits on the tree of such a life as he lived." Do not these statements corroborate your position, that the "redemptive facts in the life of Jesus are independent of miracle"? Therefore, to make my question still plainer, I ask, was the resurrection of Jesus accomplished by the "intervention of a supernatural power in the realm of natural law," or was it merely "the natural fruit of a normal, natural life at its highest point," "the employment of law at its highest level"? There are several other interesting questions which we can settle in another letter, but we will thresh out this subject of miracles first.

Yours for the truth,

Columbus, Ind.

Z. T. Sweeney.

Brother Sweeney has enumerated several propositions on which he and I are in substantial agreement. He might have gone still further and pointed out that on the fact of miracle we are also in agreement. As to the presence of miracles, signs, wonders in the life of Jesus, I should insist as strongly as he. All that I have written and spoken on this subject will emphasize this fact.

His difficulty arises over his interpretation of miracle. As I understand, he would define miracle to be an intervention in the realm of nature by a superior power, which sets at defiance the usual laws of nature and acts upon principles quite independent of the order of the world. By this theory the "supernatural" is conceived as a thing apart from the general order of life, and operates in contrast to and violation of the processes of the universe. To this theory of miracle there appear to me to be objections so serious as to practically discredit it. Among them are the fact that it is unbiblical, for the word "supernatural" in the sense of a power in violation of the order of nature is foreign to the Scriptures, and is the invention of a metaphysical theory which attempted to account for the miracles. In the second place this view is quite contrary to the interpretation of the universe which has come to be all but generally accepted, that both the facts of the natural world and the character of God as revealed in the universe and the Scriptures forbid the acceptance of a principle of disorder and caprice in the interest of the spiritual education of the race. This it is which prevents many men from accepting the miracles today. It is not so much the facts themselves, but the theory by which those facts are explained by some of the teachers of the Christian faith. And I should affirm with emphasis that whenever miracle is identified with this theory, it will stand as a fatal objection to the acceptance of Christianity on the part of large classes of men.

(Continued on page 11.)

Services to Attract Men.

BY ARTHUR HOLMES.

What contribution can the average church, say of 500 members, in a residential neighborhood, make to men, largely workingmen, of its community?

The services within the building naturally come to mind. They should be varied and enriched. They may conform to three or more types: evangelistic, educational or cultural, and devotional. The first aims to save men. Its effect is to move them to act. "Life" is the key-note of such meetings. Suggestion is the underlying psychological factor, and suggestion to "come" the one specific and vital element. Hence, the malleability of crowd psychology is to be sought; intellectual elements should be vigorously eliminated; iterative, rhythmetrical choruses should be sung; emotions be touched; ventilation should be good; lights bright; aisles all converging to one point in front; all movements made from rear toward front; and above all the other confusion, the insistent, mandatory invitation should ring out.

Such services will not fail to reach and bring into a congregation large numbers of workingmen, especially if the meetings are held for men alone. After they are in the church educational services are in order. A regular study should inspire and direct them into some specific Christian work and should definitely help them to meet their daily life's duties.

The methods of Christian work will be taken up later. Study courses can be arranged for different ages of men, though some topics are of common interest. Personal duties like prayer, daily devotions; social duties, like church attendance, Christian citizenship, business honesty and morality; home duties, like filial obedience or parental care; courtesy, patience, thrift, diligence, culture, are all objects of church concern.

Such studies as these would best be carried on in groups, either in the church or homes, and on some other day than Sunday.

Besides, cultural work, the church has a real contribution to make to the craving of men's religious natures. Call it what you will, analyze it as aestheticism, asceticism, sentimentalism, or the feeling of correlation or partnership with a "universal," rationalize away the need for God, for worship, and still there remains the need of the average man for that particular consciousness called spiritual or holy.

A service for worship demands the stained glass, cloistered, twilight effect, a large, well-carpeted, high-vaulted room, a deep-toned organ, and reverential quietude. No blasts of music, no announcements, no appeals to do anything, no straining after effects of any kind should mar the atmosphere. The collection should be omitted in favor of an offering at the door. The whole service should be the simple, serious, dignified worship of God by the choicest hymns, by quiet talks on spiritual joys, by the intermingling of meaningful, occasional prayers, ended with the holiest and closest communion with God through the bread and wine.

Hymns like the following are of the right kind:

Jesus calls us from the worship
Of the vain world's golden store;
From each idol that would keep us,
Saying, "Christian love me more."

Or,

Hold thou thy cross before my closing eyes,
Shine through the gloom and point me to the skies,
Heaven's morning breaks, and earth's vain shadows flee,
In life, in death, O Lord, abide with me.

Prayers from the Psalms or the Book of Common Prayer are well adapted to such a meeting.

Readings from the Bible or from the "Imitation of Christ" produce lasting impressions.

In these hurly-burly days of hustling everything, the frequent service of this kind will find its appeal. Unsupplemented with good works, it soon drifts into the emptiness of mere perfunctoriness. It must draw its inspiration from the strenuous life and find its justification in preparation for that life. If it is admitted to the hearts of its promoters as a masquerade for increasing membership or drawing a crowd, God will curse it with a withering curse, and they that come, when invited the next time, will be as the chaff which the wind driveth away.

Department of Biblical Problems.

(Continued from page 10.)

But a fact is one thing, and a theory which undertakes to explain the fact is quite another. Men may believe the fact, and still not find it possible to accept the particular explanation of it. The atonement is a fact of revelation, of the work of Christ and of Christian experience. Theories of the atonement have come and gone, and few today would accept the interpretations of it which former times regarded as convincing and indisputable. Yet the fact of the atonement is as impressive today as ever in the teaching and life of the church. The same might be said of inspiration, or the nature of Christ. Theories change but facts abide.

It is equally true of the miraculous in the life of the Lord. The theory that miracle was a suspension of law, a violation of the order of things, occasioned no difficulty in former generations, when men had not concerned themselves so much with the character of the divine work as revealed both in nature and the Scriptures. That this theory no longer satisfies Christian faith one may easily discover by an examination of the very considerable literature which has been produced, not by skeptics and scorners of the Bible, but by the men who are most concerned to make intelligible to this generation the facts of our faith.

To them miracle is a fact of the Bible to be interpreted not as a violation of law but as its higher employment. That which contradicts the usual experience of men may be only the use of the same laws at another level. There is no need of an explanation which makes more difficult the problem, as the older theory seems to do.

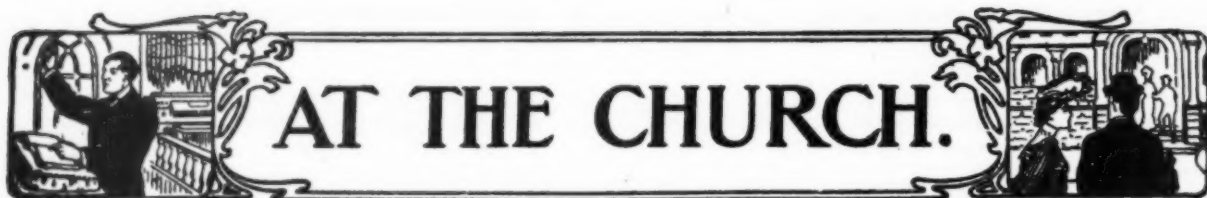
And now to answer some of Brother Sweeney's particular questions, I should say that the apparent chasm between the phenomena of miracles and the order of nature which is created by such a view as he seems to hold, must be removed or it will be a fatal hindrance to the acceptance of miracle by an increasing number of students of nature and the Bible.

The ninety-nine per cent of the preachers and teachers of Christianity will continue, no doubt, as from the first, to believe in the miracles, but they will not continue to believe, nor do they today, in the theory of miracle which he sets forth, and which is so rapidly being discredited.

Men did not believe in Jesus in the apostolic age because they believed in the miracles. That the miracles had value as aid to faith is to be kept in mind, but they were far less important than many other features of his work. Indeed, it is one of the most outstanding facts of Jesus' life that he wrought no miracle for the purpose of convincing men of his Messiahship. That was one of the subtle temptations which he resisted in the end. He wrought miracles to help men, and thus he revealed the life of God in him, the divine compassion and love.

The evangelization of the world has been carried on by men who believed in the miracles of Jesus, and will continue to be so accomplished. But not with the fact of the miracles as the chief element of faith, and by no means with the miracles as the prominent factor in evangelism. To identify one of the elements of men's faith, and that a matter of secondary importance, with the theme of their lives or the motive which impels them is a serious misinterpretation of facts.

The final question was answered in my former response to Brother Sweeney's inquiries. The resurrection of Jesus was not only a miracle, in the full biblical meaning of that term, but was the most impressive of the miracles as employed in early Christian preaching. Nor is there the least difficulty in applying to it the explanation to which I have referred all the time as the one which removes the chief difficulties and assists the student to understand not only its truth but its necessity. The resurrection was the supreme manifestation of the life of Christ. It was the inevitable result of his nature and character. It was the triumph of the perfect life over the power of death, and the pledge that all who attain his life, through the redemptive power of the gospel, shall share with him in the victory over the last great foe. Here lies the unique significance of the life of our Lord. It is the proof that the perfect life is lived at altitudes to which our own imperfect natures do not attain as yet, and that it is the promise and the effort of the Master to draw us to these higher planes by the call of the cross and the saving power of his atonement.



The Sunday-School Lesson.

Herbert L. Willett.

THE REBEL SON OF DAVID.

The sin which stands as such a dark spot on the life of the great king of Israel was pardoned through intercession and penitence. But the wounds which it made, like all the scars which evil carves in human lives, remained. Never to the end of his career did he escape from the penalties of that unforgettable incident in his life. It may be possible to rise from our dead selves to higher things, but we can never make the past just what it might have been if we had not marred it. The prodigal son was welcomed by his father from the far land. But no penitence and amendment could ever undue the memory of his life with the swine and the husks.

Family Troubles.

In the prophetic account of David's career, given in the books of Samuel and Kings, the sin of the king is followed by the narrative of the disasters which followed it, and which seem in the mind of the writer to be its direct results. Among those were the unhappy fate of Tamer at the hands of her half-brother Amnon, the murder of Amnon by her brother Absalom, the flight of Absalom to his mother's clan in Geshur, and his long exile there, ending in the artifice of Joab to bring him home. Then follows closely the story of his rebellion against his father David.

The King's Conscience.

Whether the king saw in these tragic events the sad consequences of his own misconduct we do not know. It is at least significant that the authors of Chronicles, the priestly record, make no mention of any of these events. Their purpose was to show the glory of the reign of David, and such an object would have been marred by the facts as they transpired. It may even be asked whether there really was any relation between the conduct of David and that of his son. Is it not too much to say that the king's sin had loosened the cords of moral restraint in the court, and left the way open for such evils as followed? This may be true. Yet the relaxation of discipline in the royal family could hardly fail to result from David's own sense of violated law. No doubt he felt this far more keenly than any other of the court, and his conscience made him sensitive and hesitant where there he should have been prompt and severe.

Absalom's Motives.

Absalom, after the long years of exile, had been summoned home from his banishment by his father, but was never really accorded a welcome. Perhaps the king knew that Absalom was regarded as his favorite son, and the nation might think he was forgetting the young man's sins out of partiality. But by still further diplomacy on the part of Joab the prince was fully restored to his place in the court. Whether the sense of injury rankled in his heart, and he determined to be avenged for the years of his banishment, or his naturally restless disposition sought self-advantage at the expense of David's declining activity it is apparent that he plotted from the first to seize the kingship at the earliest moment.

Popular Display.

To this end he equipped himself with a retinue of servants and a royal outfit. Horses and chariots with outrunners were the signs of the highest power, and the means of striking the popular imagination. Oriental people love the display of monarchy, and are content to pay the price if their passion for royal shows can be gratified. The very fact that David took less interest than once in such displays of his rank gave Absalom the opportunity he desired. It was but a step from this popular admiration to the successful attempt upon his father's throne.

Absalom's Duplicity.

This step was taken in a most diplomatic manner. He thought

*International Sunday school lesson for November 1, 1908. Absalom rebels against David, 1 Sam. 15:1-12. Golden Text, "Honor Thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee," Ex. 20:12. Memory verses, 5, 6.

it well to impress the people not only with his own splendor but also with his interest in their affairs. He frequented the approaches to the court, where men came to have their causes heard, and by adroit show of interest in their complaints and indirect accusation of his father, that he was indifferent to the public welfare, succeeded in gaining the good will of many who otherwise had no cause of complaint against the king. Thus the plans of the conspirator flourished in the very gates of the palace.

The Rally at Hebron.

At length Absalom decided that the time had come for the bold final effort. It would not do to openly rebel in Jerusalem, where the strength of David lay. It must be at a distance, where there would be ample room for all the plans to be matured, and the partisans of the new movement to gather. Hebron was chosen as the scene of the attempt. This was no doubt owing to its remoteness from the central section of the land, where the troops of the king were in garrison. It was also the city which had been the capital of the tribe of Judah where David first reigned, and Absalom may have counted on the resentment of its people against the removal of power from them, to cause their favorable action in his behalf.

The Stand and Revolt.

When he finally took leave of the king it was upon the pretext that he had a vow to pay in the sacred city of the south. For four years (not forty, of course, as the text reads) he had laid his plans and was now prepared to act. The king suspected nothing. The secret designs of Absalom and his party had been kept well. David bade him farewell without suspicion and with a parting blessing. Little did the ageing king know that at that very moment spies were leaving the city in all directions with commission to proclaim Absalom the moment the trumpets should be sounded from hilltop to hilltop throughout the land. Besides this, the prince had invited a company of prominent men from Jerusalem to accompany him to Hebron with the understanding that they were to be his guests at a festival gathering there. They did not know that he counted on them to come over to his side the moment his standard was raised.

New Recruits.

When they arrived at Hebron the preparation for the feast was made. Sacrifices were offered, to secure the favor of God upon the new enterprise. It was then that Absalom determined to invite to his side the most conspicuous man in David's court, Ahithophel of Giloh, who had the ear of the king as did no other of his counsellors. To secure such a man would effectually break down the spirit and confidence of the king. The project seemed, most favorable. New men were appearing at every moment, and the cause of the young pretender seemed most promising.

The Shadow of Failure.

But there was much ground to be traversed before Absalom could reach the throne. There were men as wise and faithful as Ahithophel who could not be seduced from the king. There were old and trained warriors who would fight for him to the death. The king had not lost all his friends nor his courage. The rebellion was doomed to failure from the first, although it looked most serious for a time. But the chief point for reflection, as the first chapter in this tragic story is closed, is the unhappy ambition of a brilliant young man who might have been king by peaceful methods if he had not hasted unduly to exalt himself. Patience and loyalty would have prevailed where headlong ambition met only defeat and death.

Daily Readings: M. Absalom's exile. 2 Sam. 13:23-39. T. Absalom's return, 2 Sam. 14:1-24. W. Absalom's restoration, 2 Sam. 14:25-33. T. Absalom's rebellion. 2 Sam. 15:1-14. F. David's lamentation. Psalm 3:1-8. S. Faithless friends. Psalm 55:1-23. S. David's prayer. Psalm 143:1-12.

Two texts ought to be read together: "Do not sound a trumpet before you," and "Let your light so shine." God wants you to be ambitious, to have good works that somebody can see; light travels faster than sound, and so with Christians you see the flash before you hear the report if they are of the right sort. The ambition is not that men may praise you, but that they may glorify your Father which is in heaven.—A. J. Gordon.

The Federal Council.

THE FIRST MEETING OF "THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA," TO BE HELD IN PHILADELPHIA, DECEMBER 2-8, 1908.

By Rev. E. B. Sanford, D. D., Secretary of the Executive Committee of Arrangements.

The Plan of Federation recommended by the Inter-Church Conference of 1905, having received the official approval of thirty national assemblies, representing an aggregate church membership of over fifteen millions, is now the working constitution of the "Federal Council of the Churches of Christ in America." From this time, on, attention will be turned with increasing interest to the first meeting of this great Council that will hold its sessions December 2-8 in the city of Philadelphia. This Council is unique in its character. The four hundred delegates that will take part in its deliberations will be charged with definite and official responsibility. Within limitations that are carefully marked by its constitution, the Council will consider and give voice and guidance in matters that pertain to common service and the duty and welfare of all the churches.

Under a compact that recognizes "the essential oneness of the Christian Churches in Jesus Christ as their Divine Lord and Saviour" the Council will come together to promote the spirit of fellowship, service and coöperation. Its special function will be to consider methods and suggest plans, through which the churches that hold to Christ as the Head may "prosecute work that can be done better in union than in separation."

The Conference of 1905 appointed an "organizing committee to carry forward the work made necessary by the adoption of the Plan of Federation; report to be made to the Federal Council in 1908." Each of the thirty constituent bodies in the fellowship of the Conference is represented on this committee. In a spirit of unity and devotion that has realized the responsibility of their important service, this committee has given constant and careful attention to its duties.

The program of the first meeting of the Federal Council is substantially complete. For several months past, delegates to the Council have been assigned work on the important committees whose reports and appended resolutions will be made the basis of the discussions and recommendations approved by the Council. Today, in every part of the land, men eminent in leadership and qualifications for special tasks, are giving their thought to the work assigned them in preparation for the deliberations of the Council.

The mention of some of these committees and their chairmen, will deepen general interest. The Committee on "Organization and Development" of the executive side of the future work of the Council, has the Rev. Bishop E. R. Hendrix, of Kansas City, as its chairman. Bishop Hendrix acted as chairman of the Business Committee of the Inter-Church Conference of 1905. Since 1886 he has filled the office of Bishop in the Methodist Episcopal Church, South, with its membership of one and a half millions. Recognized as a leader in the counsels of American Methodism, with its constituency of upwards of five millions, he has found an honored place in the esteem of those who share in the joy and responsibility of bringing the forces of our Protestant Christianity into closer relations. The Council will receive

a message, from the Committee on Organization, that will reveal that men of vision realize that only through practical activities and wise superintendence can we hope to make the spirit of unity a potent force.

"Methods of Coöperation in Home Missions" will be brought to the front in a report of the Committee of which Rev. Edgar P. Hill, D. D., of Chicago, an honored delegate from the General Assembly of the Presbyterian Church, is chairman. Those conversant with the work of this committee anticipate that its report will not only have the support of the Council, but prove the beginning of activities that will vastly strengthen the work of the Home Mission Boards of all the churches.

"Coöperation in Foreign Missions" is in the hands of a committee of which Dr. William E. Barton, Secretary of the American Board, is chairman.

The report on "Family Life" will be submitted by the Rt. Rev. William C. Doane, D. D., of the Protestant Episcopal Church.

The report on "Temperance" is in charge of a committee headed by the Rev. Bishop Luther B. Wilson, D. D., of the Methodist Episcopal Church.

Honored Baptist leaders, in the persons of Rev. O. P. Gifford, D. D., and Mr. William N. Hartshorn, are at the head, respectively, of the committees on "State Federations" and "Methods of Religious Instruction in Sunday-schools."

The Rev. George U. Wenner, of the Lutheran Church, will report for the committee on "Week-day Religious Instruction in the Public Schools."

"The Church and the Labor Problem" will be brought forward by the Rev. Frank Mason North, D. D., Secretary of the National City Evangelization Union of the Methodist Episcopal Church; and a Congregational delegate, the Rev. O. S. Davis, D. D., of Connecticut, whose pastoral work has given him wide reputation as a specialist, will present the message regarding "The Church and the Immigrant Problem."

Evening mass meetings will be held in the Academy of Music. The Essential Unity of the Churches as illustrated in work at home and abroad will be the theme of addresses by Rev. Dr. S. P. Cadman, Robert Speer and Rev. Arthur S. Lloyd, D. D. Union in Evangelistic work will be presented by Rev. Charles L. Goodell, D. D., Bishop William S. Bell and J. W. Chapman.

Governor Charles E. Hughes will speak on "Civic Righteousness," and on Sunday afternoon of December 6, great mass meetings will be held in charge of Rev. Charles Stelzle, and leaders in the Brotherhood movement.

Last, but not least, it is sufficient assurance that all the details of this great Council will be carefully looked after, since the Rev. Dr. William H. Roberts, Chairman of the General Executive Committee, and last year Moderator of the General Assembly of the Presbyterian Church, has also accepted the chairmanship of the local committee of arrangements at Philadelphia that is composed of representatives from thirty denominations.

From the opening to the close of this Federal Council, the key note of all the reports and discussions will be that of practical coöperation and united service. We bespeak the prayerful support in preparation for this meeting, both of the ministry and laity of the churches.

Think of the value of the unit. Every stone helps to make a wall. The honeycomb is built cell by cell. The railway is composed of one tie and one rail at a time. The entire nation is constituted of each individual combining with all others. Two-thirds of the United States are composed of young persons.

IN THE TOILS OF FREEDOM

BY ELLA N. WOOD

A Story of the Coal Breakers and the Cotton Mills.

CHAPTER XXI.

The Toils of Freedom.

It is Christmas eve and the air is crisp with frost, but there are happy faces and joyful greetings as the people hurry along.

Down near the foot of one of the great culm heaps is a miner's cottage, rude and weather worn. It is the home of Nick Svelderski. "I wish Doctor Jones would come, this suffering is terrible."

It was Lottie who spoke. She was sitting in her wheel chair beside a cot on which lay the wasted form of little Polly Svelderski. Evelyn was bending over the sick child, trying to quiet the restless

head by bathing it with ice water. Over by the stove sat the mother, crying and talking to two older children, a boy of twelve and a girl of fourteen, who stood by the stove in their work clothes. A crippled boy older than these sat on the other side. Mrs. McFee had just taken the younger children home with her. From an adjoining room came the heavy breathing of the sick girl's father who was sleeping off his intoxication.

The child's head rolled ceaselessly back and forth on the pillow, and the little arms waved to and fro while the fingers tied imaginary knots.

"The poor little darling thinks she is at work at the spindles. How long has she kept this up?" asked Evelyn.

"I have been here all the afternoon," said Lottie, "and she has never stopped since I came. I tried to talk to her at first and coax her to rest, but she said, 'Oh, I must not stop or the fo'woman will see me.' She has not known me or noticed anything for an hour, but keeps up that ceaseless motion."

"How long has she been sick?" inquired Evelyn.

"I was here about a month ago and Polly was looking very thin and her mother told me that she was not well and would not eat much. I begged her then to take Polly out of the factory and let her come to the kindergarten again, but she shook her head emphatically and said that Nick would not let Polly quit work. About two weeks ago she took sick and the disease went at once to her spine and head."

Evelyn and Lottie silently watched the little sufferer.

"Oh mutter, mutter, don't send me by the fact'ry today! My head hurt much, an' the threads break all the time. Oh, don't make me go, pappy."

The mind of the sick girl wandered, and the plaintive pleading of the voice wrung the hearts of the watchers. Did it penetrate the conscience of the father and mother?

"The thread breaks all the time, and see, see! The fo'woman is comin' an' she sure will shake me, an' oh, it hurts me so! Oh, oh!"

"There, there, Polly, the forewoman will not come, and we won't let anything hurt you, dear," and Evelyn tried to soothe the agonized child, listening eagerly for the doctor's steps.

After a few minutes Polly grew calm and seemed to listen to what Evelyn was saying, and looking searchingly into her face said, "Be you Jesus? Teake said as how Jesus loved little childers."

"No, Polly, I am not Jesus, but he is close by and he loves you."

"Teake used to sing a Jesus song. Oh, mutter, let me go by the kindergarten an' hear Teake sing!"

Evelyn looked at Lottie and saw that her face was white and

"Safe in the arms of Jesus,
Safe on his gentle breast—"

Lottie's voice was shaken with the grief she felt, but the song was soft and sweet and Polly fixed her gaze on the face she had loved so much.

"Hark, 'tis the voice of angels,
Borne in a song to me—"

A spasm of pain passed over Polly's face, her whole body stiffened, and for a moment they thought that the end had come, but not so; the head again began its ceaseless rolling and the hands to tie the imaginary knots.

The door opened and Doctor Jones entered. He stood and looked at his little patient and shook his head.

"This is bad, bad! I think Polly will spend Christmas in heaven. Poor little tired hands! The old doctor will give her something to rest them till the angels come to lead her home, so he will."

The good doctor chatted away to the unconscious girl as though she were a tired baby and his soothing medicine soon quieted the tired head and restless hands.

"It will soon be over," said the doctor turning to Evelyn, "and there is nothing more that can be done."

Mrs. Kirklin and Mrs. McFee came in to stay the night and watch by the sick child.

The doctor, accompanied by Evelyn and Lottie, turned sorrowfully away from the little house by the culm heap, the doctor wheeling Lottie's chair.

"Such a thing as this uses me up completely," said Doctor Jones as they walked along. "That child was literally killed in the factory. I knew Polly was doomed when I first set eyes on her."

"I don't blame that ignorant mother, she doesn't know any better, but I do blame the brute of a father who works his children to death that he may have more whisky to drink. But infinitely more do I blame the men who employ these children and who buy up the legislature so that no laws can be passed to hinder them. God pity their poor, shriveled-up souls!"

"Excuse me, ladies but you know the old doctor is a crank and I always get mad clear through when I have the horrible side of this subject brought before me as I have tonight."

"Doctor, it is no wonder," said Evelyn. "It breaks my heart to think of the condition of our children. Is there ever going to be any cure for it, do you think?"

"Yes, every year brings us a step nearer to righting this wrong. President Roosevelt, in his last message to congress, spoke very plainly on the child labor situation, and urged better laws to correct this evil. Governor Folk of Missouri is also intensely interested in child labor and the National Consumers' League is doing much to keep up the agitation. But we must have the people. When the people say child labor must cease, it will, but not until then. But here we are at the Settlement House."

The building had been put in Christmas trim with holly and evergreen, and the star of Bethlehem gleamed from the dome.

The gymnasium had been cleared and row after row of tables were filled with a bountiful Christmas dinner. Men, women and children

surrounded them and were served by the young women's cooking class, white aproned and white capped. In the kindergarten department was still a happier scene. The little tables were crowded with the children of the Black Acre. At each end of the room was a splendid Christmas tree, so the wee tots ate in happy anticipation, for was not Santa Claus going to "gin out" the Christmas gifts after supper? Here Lottie reigned supreme. She was superintendent of the kindergarten department and had two assistants. When Doctor Jones wheeled her chair into the room, the children greeted her with a merry shout of, "Teake, Teake!" There were sixty regular attendants at the kindergarten, and this part of the work was an assured success.

After supper came a polo game in the casino, between the driver boys of the two collieries, and nobody but "Mr. Jean" could umpire this game to the satisfaction of the players. Then a stereopticon entertainment in the chapel, reproducing the pictures of the Child Christ as painted by the great masters, with the settlement glee club to accompany them with appropriate music.

At last it was all over. The clock had struck twelve and the chimes of Grace Church were pealing forth the grand old song, "Joy to the World, the Lord has Come!"

"Evelyn, the whole thing was just great tonight; I never saw a happier or more orderly crowd of people than we had here."

Evelyn was sitting by the open fire watching the flames climb up the chimney and Jean was leaning against the mantel.

"The Settlement House has only been in operation five months and we can see splendid results already. Garry McFee told me that there were scarcely any men to be found in the saloons tonight. You remember Tim Murphy used to keep the worst dive there was in the heart of the Black Acre; he came up to me tonight and shook hands and said, 'Kirklin, you have got the right idee in this shop you are running; it beats the — hell dive I've run for the last ten years clear out of sight. You've run four saloons out of town already, and I guess if you keep putting up such — fine amusements you will run them all out.' This was a great speech for Tim to make and he wound up by saying that such a good dinner and red hot polo game would capture the devil himself."

"Yes, Tim is more interested in this work than he would be willing to confess, but I shall look for our best results among the breaker boys," said Evelyn. "You are getting a splendid hold on them, Jean. Every single one of them would swear by you now."

"I think my little wife is getting a pretty good hold on them, too. I counted a hundred and fifty in the boys' department last Sunday."

Evelyn was superintendent of the boys' department of the settlement Sunday-school.

"I do like that work with the boys. We have three clubs organized now and I believe they take more pride in them than they do in their 'junior local union.'"

"Do you know, Jean, that I am wonderfully encouraged about the night school? I find, though, that books are not much use, for the children are too tired and sleepy to study; but by using the black-board, object teaching and some of the kindergarten methods, we can appeal to them and really arouse their minds to a sort of interest in their work."

"Evelyn, sweetheart, I remember one mind you awakened. God grant that you may inspire many of these labor bound boys and girls to a longing for better things as you did me."

The red light burns dim as Evelyn and Jean stand by the fire with a great love lighting up their faces. As they look into the embers, they see a picture of the Black Acre; familiar and dear to one because he had been a part of it for so many years, familiar and dear to the other because she had looked on it all her life with a great pity and longing, but it is the Black Acre transformed with a new heart that is throbbing with a great love for the children who are caught in the toils of freedom.

"Do you hear the children weeping, O my brother?"

They are weeping bitterly,

They are weeping in the playtime of the others,

In this country of the free."

(The End.)

Biblical Baseball.

A Canton theological student interested in baseball wrote a thesis on "Baseball among the Ancients," from which are gleaned the following facts:

Abraham made a sacrifice.

The Prodigal Son made a home run.

Cain made a base hit when he killed Abel.

David was a great long-distance thrower.

Moses shut out the Egyptians at the Red Sea.

Moses made his first run when he slew the Egyptian.

The devil was the first coacher. Eve stole first—Adam second.

Whe Isaac met Rebecca she was out walking with a pitcher.

Samson struck out a great many times when he beat the Philistines.

THE CHRISTIAN LIFE

Why Do We Worry?

Why do we worry about the nest?

We only stay for a day,
Or a month, or a year, at the Lord's behest,
In this habitat of clay.

Why do we worry about the road,
With its hill or deep ravine?
In a dismal path or a heavy load,
We are helped by hands unseen.

Why do we worry about the years
That our feet have not yet trod?
Who labors with courage and trust, nor fears,
Has fellowship with God.

The best will come in the great "To be,"
It is ours to serve and wait;
And the wonderful future we soon shall see.
For death is but the gate. —Sarah K. Bolton.

The Divine Philosophy of Living by the Day.

By A. R. E. WYANT.

This philosophy is expressed in a significant little Hebrew phrase. At the dedication of the temple, King Solomon prays that the Lord will maintain the cause of his people Israel "as every day shall require." But the marginal reading, which is a literal translation of the vigorous Hebrew idiom, is much more expressive,—"the thing of a day in its day" (1 Kings 8:59). In this hour of his greatest spiritual illumination, Solomon perceived God's plan of blessing. Life is made up of day-sections, and grace and strength are given for only one day at a time. This leads us to recognize

Our Daily Dependence on God.

He is both the giver and the sustainer of life. We could not live a moment but for the present working of a present God. He is here in his world "upholding all things by the word of his power." We do not draw a breath that is not given of God. Not a thought passes through the mind, nor an emotion thrills the heart, without the operation of the upholding power of God. The Lord Jesus loves to have us recognize our dependence upon him, and has taught us to pray, "Give us day by day our daily bread." We are the children of God's daily care and tenderness, and should not be anxious about tomorrow. We may think and plan for the future, but we must not be anxious about it. We shall best provide for the contingencies of the future by faithfully performing the duties of today. Thus, only by accepting Christ's policy of life, shall we escape "The heavy trouble, the bewildering care that weights us down who live and earn our bread." God's gifts are adapted to each day's needs both in kind and quantity, and are always timely in their arrival. The skilful physician adapts his medicine to the needs of his patient. The form of treatment is adapted to the kind of disease. The Great Physician never gives the wrong medicine. Whatever the need of the soul, he knows the healing grace that should be applied. He supplies life's necessities "as every day shall require." Forgetting this, we bring upon ourselves no end of trouble by being over-anxious for the morrow. This philosophy of life will

Help Us in Our Work.

Some things can never be done if they are not done today. No Christian service is accomplished by delay. The hardest task can be more easily done when divided into day-sections. It is the long stretches that weary us. But really there are no long stretches, for life comes only a day at a time. The burden will not seem so heavy if we remember that we must carry it only one day at a time and a faithful discharge of the duties of today will enable us to perform more easily the same duties tomorrow. But let us also remember that if we fail to bear the burdens of each day in its day, we are heaping up an Atlas load that may crush us in the future. This philosophy, if accepted in both theory and practice, is a sure

Antidote for Anxiety and Worry.

There are many who believe that God is the author of all the sickness and sorrows and sufferings of life. But it must be admitted that there is one kind of trouble in the world which God never sends, and which never brings a blessing with it. It is the borrowed trouble which people get by worrying about tomorrow instead of being content to bear the burden of today. Most of the worry in this world is over trouble that never comes; and what is more foolish than to brood over troubles in anticipation of their coming? More people are killed by worry than by work. "Preventive medicine" is the great aim of true physicians today, and I present this divine philosophy of life as a safeguard against that neurotic degeneracy which threatens many today. Most of us are capable of a great deal of hard work if we do not get to worrying about it. Do the task of the day in its day and you will be free from the grind-

ing worry of accumulated duty. This Christian philosophy also best enables us to

Meet Our Temptations.

God will be our helper in every time of temptation if we call upon him. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Do today's duty, fight today's temptation, and do not weaken and distract yourself by being anxious about tomorrow, for to anticipate the cares of tomorrow doubles the burden today. This divine philosophy of living by the day will best enable us to

Encounter Life's Uncertainties.

If we live each day as if it were our last day, we shall always be prepared, and shall have no vain regrets if it should be. If we live each day aright, we shall not meet God unprepared, if suddenly taken away by some unforeseen accident or catastrophe on land or sea. We shall still enjoy God's presence. "What do you think of dying?" said a friend to an old Scotchman. "It matters not," replied he, "because if I die I shall go and be with Christ; and if I live Christ will be with me." This plan of living will best enable us to

Endure Earth's Griefs and Sorrows.

We are sometimes surprised how bravely some Christian woman, who is physically weak, bears up under the most severe afflictions. But God's promise is "as thy days so thy strength shall be," and "my grace is sufficient for thee." He is with us in health and prosperity and gives us living grace, and only when we fall into sickness and death draws nigh, does he give us dying grace. "The thing of a day in its day." If you accept this divine philosophy, it will bring into your life the sweet content and perfect trust which reliance on God's providence alone can give. Then you can sing and pray:

"My times are in Thy hand!
My God, I wish them there;
My life, my soul, my all I leave
Entirely to Thy care."

"Lord, for tomorrow and its needs, I do not pray,
But keep me, guide me, hold me, Lord, just for today."
Chicago.

Crowns on Fools' Brows.

By W. C. BITTING.

1 Sam. 26:21, "Behold, I have played the fool."

To hold a place in life without having the qualities that fit one for that place is the great tragedy of playing the fool. Saul had a throne, but only a silly soul. He wore a crown without a king's brow in it. It is pathetic that so many royal heads and hearts seem never to get their coronations. It is more pathetic that crowns seem to light on heads that they do not fit.

Saul's folly was that he did not put enough high motive into his life. He was stingy with his best selfhood. He was a specialist in vibration between the highest and the most selfish ideals. One son he named Jonathan—the gift of Jehovah. Another Melchishua—the help of Moloch. Another Ishbaal—the man of Baal. He would be friendly with all the gods he knew. He was so prudential that he was unprincipled.

His downfall came from aspiring to too high a destiny, one for which he was not suited. Disparity between what we are and what we undertake is the sure prophet of failure. We are not all so honest in confession as was Saul, but we play the fool just as brilliantly. The world sees the comedy, and we feel the tragedy of it. External exaltation with inner abasement, a high position stolen by a low soul—this is the drama entitled "Playing the Fool."

It is to fill a place in life without having the fitness for it. True life is self-expression. What about the self? That is one question. What about the vocation? That is the other. Does the self fit into the vocation? There are two fits from which no one recovers—misfits and counterfits. Saul had an attack of both at the same time. He has never been lonely. Every unveiled incompetence, each revealed lack of preparation uncovers a fool. We do shoddy work only because we have second-grade souls.

It is to fill a place without having the spirit of it, even though we have the fitness. Every function in life has its appropriate spirit. A song is not a matter of sounds, but of heart. A prayer is not classic English; it is genuine yearning. A sermon is not to save rhetoric, but to help men. Balaam wore a prophet's name, but lacked his spirit. The uniform does not make a patriot. How much of the spirit that belongs to our daily calling do we possess? That settles our folly or sense.

It is to fill a place in life without the significance of its social ministry. Saul saw no meaning to his throne beyond his personal purpose. What does our position mean to the good of the world? Each occupation is the end to a long series of beginnings, and the beginning of a long series of endings. Not one is isolated. The fool knows not this.

It is to fill an opportunity without using it. The chance to shape a realm was Saul's. Of what use is fitness, spirit and a true interpretation of our place in life if we do not use them? Open doors are curses unless we go through them. Every man is offered a crown, but it invariably topples off fools' brows. Some persons have a collection of diadems that they have gathered along life's way, every one of which has fallen from a fool's brow.

Here is part of the cast in the drama "Playing the Fool," continuous performance in every city, home and business. The preacher who has the crown of his sacred calling without its qualifications, spirit, meaning; parents without parental love, and children destitute of filial spirit; mechanical teachers, whether in secular or Sunday-schools; employers who grind subordinates; employees who render seamy service; friends of fashion whose relations are snipped by trifles; youths who squander manhood, forgetting that payday comes at last, and "nature's credit clerk is no philanthropist;" church members who use a holy relation as a ladder up which to climb into personal ambitions; editors who drench their columns with slop, and boast of forming public opinion; professional men who handle our bodies and business without competent training; a host of minor characters who enter into life's serious business with only a holiday spirit; every man, some time or other. Alas!

St. Louis, Mo.

Spirit-Appointed Pastors.

By C. M. CARTER.

One of the rank heresies among the people of God today is that churches have a right to call their own pastors. Baptists, especially, claim to be living under the authority of the New Testament, and they declare the Bible to be their only rule of faith and practice—and then proceed to ignore their own acknowledged law. Not once by direction or even intimation in all the word of God is any right committed to a church to call its pastor. Instead the right is retained directly and absolutely in the hands of the Holy Spirit himself. "Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father);" "Paul, an apostle of Christ Jesus through the will of God." Here are two out of a number of passages showing the call men may have to the general work of the ministry. In Acts 20:38 Paul makes this call specific; to the bishops of the church at Ephesus he says, "Take heed unto . . . all the flock, in which the Holy Spirit hath made you bishops." Again in Acts 16:6-10 is given the experience of Paul in the immediate direction of his ministry and personal acts by the Holy Spirit: "Having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not." After the man of Macedonia appeared, Luke says, "And when he (Paul) had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them." Again, "The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. . . . So they, being sent forth by the Holy Spirit, went down to Selucia."

The Spirit Directs as Well as Calls.

It seems to be the clear teachings of the Bible that the Holy Spirit calls men into the ministry, and then leads them while in the ministry. Painful only can be the doctrine that the Holy Spirit will lead one into the strenuous, grinding, heart wearing work of the ministry and then leave him at the threshold to bear his burdens of work and decisions alone. Nay, nay, the Spirit is too wise and loving. He stands ready to direct, and expects to give to each one his specific work as well as help him in it. And this means that he calls men into the ministry and will if permitted call them to their particular fields of labor.

And have not churches failed here to their own lack of growth, and have not ministers failed here to their own lack of power? Is there not a prevalent rationalism among ministers and churches which, while reverent, is weakening because it substitutes an assumed knowledge of conditions for faith and human reason for the wisdom of the Holy Spirit? Only the Spirit can know who will fit and where, for only the Spirit can know all the needs and conditions and the special fitness of any man to meet them. And the wisdom of the Spirit is a storehouse always open to those who will take from it.

Not long ago the chairman of a pulpit committee came to the pastor of another church and said, "I think, as do others of our pulpit committee, that you are the man to be pastor of our church." The reply was, "Have you laid this matter before the Lord? Have you prayed earnestly about it?" "No, I cannot say that I have." "Has your committee made this a matter of profoundly earnest prayer to know the mind of the Spirit?" "No, I suppose not." "Has your church given a day to special prayer, or even a prayer-meeting evening in laying this before the Lord to know his will, and to ask him to send his own selected man to be your pastor?" "I am obliged to say that this has not been done." "Then, my brother, suppose you go home and do these things, and my judgment is you will never think of me again, but God will clearly point out the right man to you." Is that a strange and peculiar case? Or is it really a typical

case? Are churches laying their needs before the Lord, or are they ignoring him, counting their "good business sense" all sufficient? Are they hunting men called of the Holy Spirit, or are they hunting men who will "draw"? Are they seeking luminous stars to drag down from heaven, or are they looking for messengers sent of heaven? The blunders of spying committees are sometimes so great as to be amusing were they not so painful. A spying committee moved by a desire to find the man called of God and so seeking under the lead of the Spirit may be most useful; but the spies who forget to pray may make strange choices!

What is the Duty of a Church?

First, to inquire earnestly of the Lord to know his will in the matter. And, then, when the members of the church believe the right man has been made known, their duty is to vote, not to call a pastor, but that in their most unselfish and prayerful judgment this is the man not called of men but of God to be their pastor. Then the coming man will have not only his divine commission to his work but will also have that commission recognized as divine by the church. With what exalted courage may one undertake a work when he has the full assurance in his soul, "I am here because God put me here." And with what confidence may a church follow the lead of a bishop called after prayer and clearly indicated as the one called not only into the ministry but called also specifically by the Spirit to the leadership of this individual church! Doubtless many churches and many ministers are unconsciously led, but what mighty strength in conscious leadership.

I am fully persuaded that if our churches would leave their pulpits wholly in the hands of the Spirit, he would fill them to the very best advantage with his own chosen men, and if ministers would leave their fields of work absolutely to the selection of the Spirit he would place them to the very best advantage, and move them at the proper time, and all to the vast increase of the kingdom and the saving of souls. This does not mean the exclusion of means nor discourage the use of "sanctified common sense," but it does plead for a far more complete reliance upon the wisdom of the Holy Spirit and less upon the shrewdness of men. It does mean the far greater honoring of the Holy Spirit than is done today in most of our churches. It does mean to assert that no pastor (or bishop, as the Spirit names the earthly leader of a church) is rightly selected who is not Spirit-appointed, and that the only right or duty of the church is to seek to know the mind of the Spirit. The Holy Spirit is today the commander-in-chief of the Lord's hosts; and only too often is he ignored or bossed around by those who claim to be reborn by his own power. It is the duty of the church not to give orders, but to receive orders, and to obey them. Mighty will be the onward march of the church militant when it moves in perfect obedience to the orders the ignored Spirit is willing and waiting to give, not only in methods of work, but in selecting, appointing, locating, and directing his subordinate officers.

Muncie, Ind.

Its need of salvation is the secret of the world's sadness.

When you set out for a journey, it is well to have a destination.

When we dedicate our lives to the Master we dedicate them also to his work.

To know the present time and what it bids us do is ever the sum of knowledge for all of us.

Self-denial is as precious as it is earnest, if wrought for the glory of God and the welfare of others.

If we would "buy the truth" we must pay the price which Paul intimates when he wrote to Timothy, "Meditate upon these things; give thyself wholly to them."

They say the world has an eagle eye for anything inconsistent, and it has an eagle eye, sharp for inconsistencies in the unworthy. But the eagle winks before the sun, and the burning iris of its eye shrinks abashed before the unsullied purity of noon. Let your light sistency of your godly life, may come to inquire and to say they so shine before men that others, awed and charmed by the con-have been with Jesus.—Punshon.

VICTORY'S WAR CRY.

Roll on, thou temperance billow.
Lash thou the rocky shore
Of sin's wild opposition,
Till "Drink" shall be no more.

Lift high thy crested white-caps,
Send forth thy thundering voice,
Until our states and nation
Shout victory and rejoice.

Oh, Thou who rules the ages,
Thy benediction bring,
To home and helpless childhood,
Thou everlasting king.

A. M. Hootman.

A MATTER OF BUSINESS

We said last week that we wished our readers to regard the New Christian Century as a mutual enterprise, a sort of family affair. If we are to make good in this sentiment we must tell you certain things about the business office so that you can enter fully into our plan and problems.

We do not have any secrets. We are not willing to seem to be what we are not. There will be no bluff in our business management. So we want our readers to know that we are not rich, that our capital is not ample enough to warrant any big feat in journalism. It may not be good business policy to speak out frankly this way, but that is going to be our policy whether it is good business or not.

It is the plan of the business management to adopt a conservative policy. We intend to live within our means. For the beginning we will print a 24-page paper once a month and a 16-page paper the rest of the month. As our capital increases and our subscriptions and advertising increase, the 24-page paper will be the weekly order. Our friends can see, therefore, how vitally what they do for us will help the cause they love. We believe the cause the paper represents is right and we believe it will draw to itself hosts of friends who will make its success a certainty.

A Fair Chance.

We want our friends and readers to know, however, that it is our firm conviction that the Christian Century has never had a fair chance to prosper. Its ideals have never been adequately exploited. We say these things because some of our friends are warning us that the Century can never be established on a firm business basis. We believe it can be established. We believe there are sufficient friends of the noble ideals which this paper represents to support it.

Therefore we want you to know what our position is. It is the purpose of the present owners of the Century, as has already been announced, to organize a company to promote the paper and a publishing business. They heartily solicit the aid of other Disciples of Christ, who, either from business motives or for a love of the cause which the Christian Century will plead, may wish to have a part in this good work.

The Old Christian Century.

We bought the Christian Century just as it was about to pass out of existence. It seemed to us an act of guilty neglect to allow the paper to die. It had been the symbol of the progressive cause among the Disciples for years.

Its failure to succeed was due, not to the unpopularity of the cause it represented, but to a lack of business management and a lack of editorial attention. This is not a reflection upon any of the men who have had business or editorial connection with the old Century. Least of all is it a reflection upon Professor Willett. He never agreed, nor did the company expect him, to make the paper the first thing in his thought and plan. Therefore, the failure of the former company was not chargeable to him.

Chicago the Natural Location.

Chicago, we all feel, must have a paper published in the interests of the Disciples. This city is the natural place for a paper of enterprise and progress to be published.

Within a radius of five hundred miles from this city nearly one-half of our brotherhood lives. But our subscribers extend through New England and the Pacific states as well as in this Mississippi Valley. We are receiving letters of appreciation from men and women living in the extremes of the country who have been yearning for a Christian paper that would bravely meet the problems of the time in Christ's spirit.

There is no question in our mind that the Christian Century can be firmly established.

Our Subscription Campaign.

Meanwhile we are getting ready for a vigorous subscription campaign. Chicago is the natural place to begin. One church has been already entered and the prospects are good for one hundred subscribers. Two more churches will be entered this week. Our goal is

TWO THOUSAND SUBSCRIBERS IN CHICAGO.

We are willing to make such terms to our city churches as will make it profitable for them to place the paper in every home. Write or phone the office for information.

A Work of Love.

Editing and supporting the Christian Century on the part of those now connected with it is a work of love. While we have no doubt that the New Christian Century Co. will prove a business success in the event that a sufficient amount of money is enlisted to boost it in these beginning days, yet not one of us has gone into the enterprise for financial consideration. The editors are all pastors of churches in this city. Their congregations take pleasure in loaning their pastors for a part of their time to the general cause which the paper represents.

On this account we feel like speaking frankly with all our friends, disclosing to them not only the splendid opportunity but the evident duty to aid in every way possible to lift the Christian Century to a position of great usefulness. Chicago has been misrepresented to our brotherhood. Without being the organ of a partisan view it will be one function of this paper to interpret Chicago to the brotherhood outside this city.

Chicago Page.

The Chicago page will be a feature of each issue. We mean to print the happenings of our own churches, the important things taking place in our sister churches around us, and, more important than either of these, to interpret the social and moral movements of this city in the light of the Christian gospel. Our Chicago page will itself alone be worth the price of the paper.

We do not wish to make the impression by our Chicago campaign that we will confine our subscription efforts to this city. We are only beginning here, which is the natural thing to do. A down-state pastor asks us to send an agent into his church to secure subscriptions. We mean to do this or else show him a better way than to have our agent do the work. We will push our subscriptions from coast to coast.

We Want News.

One of the helpful things our friends can do is to send in news and to send it often. Our readers want to know what is being done in your church and city. Send the facts. You need not fear that your name will be signed, as if you were "blowing your own

horn." Our purpose is to make the Christian Century a newspaper. All our news will be carefully edited and the facts will be stated, often without the signature of the sender. Send in the news of other churches than your own in your city and in your part of the world. Anything that you know about the ongoing of Christ's work will be interesting to the members of the Christian Century family.

A Letter That Helps.

We received this letter among many others recently, which exhibits the spirit which we think will be discovered in the hearts of hundreds of men and women. Upon this kind of spirit we base our hopes of the ultimate success of our paper.

"Dear Christian Century:—Your last issue did my heart good. I have been waiting and praying for some one to speak who could speak. The silence of so many who could speak has oppressed me for long. But you have spoken and I feel as if I myself had spoken and the world had heard. I am hopeful of great things for you. What can I do to make your paper reach the eyes and hearts of our brotherhood? I feel that I am a part of your enterprise and share responsibility with you for it. I well know that you will have grave difficulties. When you write me you may assume that I have a sort of conscience on the subject of the Century and you may appeal to it as you wish. May God speed you and raise up many helpers with you."

Let Chicago set an example to the rest of the brotherhood by presenting two thousand subscribers to the Christian Century.

THE CENTENNIAL PROGRAM.

Only one day's sessions have yet been provided for, and that not completely. Within a short while the Committee hopes to announce a provisional arrangement and list of speakers for the entire convention. Meanwhile the following statement is submitted to the brotherhood.

"By unanimous action of the General Centennial Committee, Professor Herbert L. Willett was selected with thirty-nine others to speak on the Centennial Program. After the recent discussion as to his views, by a misunderstanding of conversation and correspondence the report gained currency that in the interest of peace Professor Willett had declined to speak. At New Orleans the Committee learned that he only meant to leave the matter with it for final action. On the 19th of October, after Professor Willett at the Committee's request had met with it in Pittsburgh and made a statement of his reasons for not voluntarily withdrawing from the Program, by a vote of eight to three the Committee laid upon the table a motion demanding his resignation. In neither case did the Committee consider itself an ecclesiastical court to pass upon Professor Willett's theological views.

The following members of the Committee were present: A. McLean, T. W. Phillips, Geo. B. Ranshaw, (Proxy for W. J. Wright), R. S. Latimer, Mrs. Ida W. Harrison, J. G. Slayter, G. W. Muckley, Wallace Tharp, J. H. Mohorter, O. H. Phillips, W. R. Warren."

CHICAGO

One good Chicago Disciple, a member of the Englewood Church, sent a subscription last week for a friend in Iowa. That helps as much as if the paper remained in Chicago.

The interest in the presidential campaign in Chicago is being eclipsed by the interest in a contest over a minor office, that of prosecuting attorney of Cook county. Last Monday the matter was discussed in the meeting of the Christian ministers of the city. It was taken up at a larger meeting in Y. M. C. A. Hall at the noon hour. It is the subject of a special meeting in Evanston this week which will be attended by every minister in that suburb.

It may seem to some that the interest in this matter is out of proportion to the importance of the office. But underneath the personalities involved, there lies the whole question of the value of our legal institutions. Shall an officer who takes his oath of office make mental reservations? Shall he decide to enforce the laws that are popular and disregard the enforcement of those less popular? It becomes evident that if we place the privilege of such discrimination in the hands of the men who are set to the enforcement of law, they become endowed with a power which is dangerous to our Anglo-Saxon liberties. It is this very tendency to discriminate in the enforcement of law that is the basis of bribery and corruption in the exercise of the functions of public service.

The situation grows out of the work of the present state's attorney, Mr. Healy. Mr. Healy, supported by the best legal advice of the city, decided that the law against the opening of tippling houses on Sunday was still in force. He has brought suit after suit against violators of the law. The guilty parties have escaped by being able to hang every jury. On every jury was some man who was favorable to the liquor interests and who cast his vote regardless of the law and the testimony. The frequent prosecutions led to intense activity on the part of the United Societies, the organized liquor interests of the city. In the primaries, they induced many Democrats to vote against Mr. Healy and thus secured the nomination of Mr. Wayman. The frauds were being proven day by day. But at the time when the candidates must file their papers, the judge declared that inasmuch as not enough fraudulent votes had yet been proven to throw out Mr. Wayman he must be declared the Republican candidate. Mr. Wayman has made the pledge demanded of him by the United Societies. Mr. Kern, the Democratic candidate has made the same pledge. The friends of law-enforcement in the city of both the old parties feel compelled to bolt their party tickets. Two men who are running are under pledge to enforce the law. One is the candidate of the newly formed Independence party. The other is the Prohibition candidate, Mr. Street. Mr. Wayman is said to be personally a clean man but under pledge to the liquor interests. Mr. Kern is not recommended personally and in addition has made the same pledge. Mr. Street is clean, capable and is definitely pledged to the enforcement of law without favors to vested interest.

It is claimed by some that Mr. Street cannot be elected. Therefore every vote to him is a vote for Mr. Kern who seems the least desirable candidate. It is asserted on the other hand that the saloon men, while wishing the

nomination of Mr. Wayman will throw their support to Mr. Kern. It seems probable that Mr. Kern will be elected as the better citizens will never rally to Mr. Wayman's support. The probability of this may seem remote but strange things are happening in politics these days. In any event the man who voted for Mr. Street and was on the losing side would be better off than the man who voted for a wrong candidate and helped to elect him.

The question of legislative candidates is also an important one this year. The liquor interests have lost so heavily by the recently enacted local option law that they are determined to have it repealed at all hazards. Every church member should read the recommendations of the Anti-Saloon league before going to the polls. It would be a calamity to lose by indifference this year what we have won by a whole generation of fighting.

The preachers meeting this week was held at the Palmer House. The time was occupied with reports from the national convention. These were made by A. T. Campbell, O. F. Jordan and C. C. Morrison. All the speakers expressed the greatest gratification over the spirit of the great gathering held recently in New Orleans. All agreed that our brotherhood is growing in liberality and in fraternity. Those present felt that the morning was spent in an unusually helpful way.

There was one addition by letter at Englewood Sunday. C. G. Kindred has not yet gained his usual strength. We hope he can be induced to recruit his energies before starting into another hard year's work.

Help get Two Thousand Chicago Subscribers for the Christian Century.

Mr. E. M. Bowman of the Bowman Dairy Company was present at the preachers' meeting to speak on the financing of the coming Congress of Baptists and Disciples. The expense has been equitably distributed between the two bodies. The total amount to be raised is \$500. The report of all the speeches will be taken stenographically and printed. As the national convention was held so far south, it is believed that many of our men who did not go to New Orleans will go to the Congress held in the Memorial church in Chicago.

Luke Stewart, one of the students at the University of Chicago, preached at Batavia last Sunday. The Sunday previous he preached at the Northwest mission.

Dr. Errett Gates went out to Morocco, Indiana to spend Sunday and preached both morning and evening. Though not having a regular pastorate, he preaches nearly every Sunday. He has been a most valuable bishop to many a weak church.

A Sunday-school contest is now on between the Sunday-schools in Oak Park and West End churches. They have a system of counting points. Last Sunday the result was 218 points for Oak Park and 177 for West End.

The Episcopal church is now in convention in Chicago considering the missionary problem. The modern spirit is finding its way into this denomination as well as into the others. The old wooden dogma of the Historic

Episcopate is making way for a view of the Christian ministry that is human and vital. The words of Dr. James S. Stone, of St. James Church, Chicago, are worth pondering by ministers of all denominations:

"If the age be robust, energetic, faithful. It will produce a robust, energetic, and faithful clergy; and when the laity realize that the line of real living priesthood lies not between them and the clergy but between Christian people and non-Christian people, they will also realize that they have a part in the work of the church not inferior to that part which they have assigned to the clergy.

"The ideal church will care less and less for opinions and more and more for life and real work, and if she is saving souls, alleviating sorrow, adjusting inequalities, defending the weak against the strong, struggling against evil in every form, making this common life happier, inspiring men to duty, guarding the training of little children, then the world will pass by other claims and regard her as Christ's Holy Catholic Church. Her clergy will still discharge their functions, but her laity will do more for the uplifting of the downtrodden, for the redemption of the masses, for purification of all life."

Many Baptist pastors of Chicago are out of the city this week attending the state convention of their denomination in session at Decatur, Illinois. The Baptists have 1,200 churches, 1,100 pastors and 141,000 members in the state of Illinois. With this mighty host they are a great power for righteousness.

The ministers of Chicago will learn with regret that Alva W. Taylor of Eureka has declined the call to the Irving Park church. His presence here would have lead us all in certain efforts especially in the direction of the sociological church. He has given up for the time at least his intense desire to fight evil in its most aggravated form in the city. Idolized by his church he will continue to bless the students of Eureka College who wait on his ministry and will continue to win the men of his community to Christ as he has done so abundantly in the past.

O. F. Jordan has offered to teach a class in shorthand and typewriting this winter in the Evanston Church. There is no night school in a population of twenty-five thousand, though other educational facilities are of the best. He proposes to test the matter and see whether there is a demand for this sort of thing.

Have you heard of our special offer to churches that will join in our campaign for two thousand Chicago subscribers? Write or phone us about it.

The Douglas Park church observed Rally Day last Sunday. The house was packed at night. Harry F. Burns is the pastor. His ministry at Douglas Park is being greatly blessed.

The Jackson boulevard church also observed Rally Day last Sunday. There were five additions by letter, one baptism and two confessions of faith. The church raised \$1,085 to apply on their mortgage. The church owes nothing now save their remaining mortgage of \$7,000. This summer is the first in a long time that the church has not shown a deficit.

(Continued on page 22.)

The organized activities of the church in southern California show good progress for the year. Three new churches have been organized, Tucson, Oceanside and a Japanese work in Los Angeles. Three others were brought to self-support, those at Anaheim, Imperial and Rialto. The churches in this section are well supplied with pastors. Of the sixty-seven churches in southern California, there are only three that are not ministered to by located pastors. These churches have had 1,336 added by primary obedience and 2,263 otherwise. The missionary offerings have averaged two dollars per member. The contributions for the work of the local churches have averaged fifteen dollars per member. This certainly indicates that our group in southern California is one of the most virile in the brotherhood.

Our churches in New England that are able to support pastors are now all supplied. This is very fundamental to the success of the cause there. Two new buildings are in the course of erection, one at Bridgeport, Conn., and one at West Rupert, Vt. A new work has been started at Providence, R. I., during the year that is considered one of the most important enterprises in a missionary way which has been undertaken during the year.

Our work in Michigan is making good progress. Our people entered this state at an early period. We have not grown here as elsewhere. Various causes are assigned. Some say our belated development is due to the fact that we did not undertake work in the cities. Others say that it is due to the fact that in Michigan our plea has often had the most radically conservative interpretation so that it failed to make the impression it has done were more liberally interpreted. Whatever be the cause of our failures, we are now entering the cities and our ministers are now interpreting our message more liberally. We are growing. Traverse City church is only ten years old but has five hundred members. The Woodward Avenue church in Detroit is young but has a \$27,000 building all paid for. The church at the "Soo" is only a year old but they have purchased a building and employed a good preacher. F. P. Arthur is the corresponding secretary of the state.

J. W. Davis reports having held a meeting at Amoret, Missouri, with twenty-one additions to the church.

The church at Ukiah, California, is gathering in the harvest of its past sowings and had sixteen additions one Sunday morning recently.

The church at Michigan City, Indiana, is but a year old. A meeting was held there recently by Evangelist Snodgrass with 88 additions. This means the doubling of the membership.

The enrollment of Drake University reported thus far in the year is 1,074. The various departments of the university are in a flourishing condition.

The church at Findlay, Ohio, has recently dedicated a ten thousand dollar building. F. M. Rains was master of ceremonies on dedication day. Six thousand dollars were needed and almost all of the amount was raised. The pastor G. H. Sims, will hold a meeting soon and hopes to build up the membership of the church substantially.

This week the state convention of Kansas is in session. It is planned to make this convention one of the largest and most inspiring in the history of the state. This is called the Jubilee convention.

The state convention of North Carolina will be held at Kinston, November 17-19. A good program has been prepared. The convention will be held by the delegate system which is being so widely adopted now among our people.

A church has been organized at Blanchard, Oklahoma. The congregation is now busily getting ready to build a new church building. After that they will hold a series of evangelistic services under the leadership of W. H. Kindred.

It is commended in Holy Scripture member the Lord in the days of youth-time but we count it no little triumph when the appeal of the gospel will change the point of view of those in old age. A woman 74 years of age has joined the church in Madisonville, Kentucky.

The Independence Boulevard church of which Geo. H. Combs is pastor in Kansas City recently took a missionary offering of \$5,000 on a single Sunday. This brings the total missionary offerings of the year up to \$9,000. Such a record is probably without precedent in our history.

The state convention of Kentucky held the latter part of September was one of the best attended in years. One of the features of the convention was the launching of a plan by which the state society will undertake the raising of \$15,000 for evangelistic work during the centennial year. Every church in the state is urged to hold a meeting during the year.

A great meeting in Wichita, Kansas has brought in 601 additions to the church. This will bring the church into the lead among the Protestant forces of the cities and will make it the largest Christian church in Kansas. With these new people properly assimilated and made part of the working force, the church will have a tremendous opportunity of doing good.

Herbert Yeuell has just concluded an unusually helpful meeting with the church at Fostoria, Ohio. The field is a difficult one on account of the large number of churches to the population and the poor equipment of our church. The meeting was held in a tabernacle and resulted in 127 additions. The preacher was favored with many tokens of the regard of the people, among them being a purse of gold.

The West Virginia convention held recently reported \$2,481 raised by the state society. Five evangelists were in state employ who had 280 additions by primary obedience and 389 otherwise. One of the most interesting features of the convention was a discussion in union with the Baptists. Dr. Purington of the West Virginia University and Mr. Brooks conducted the discussion in the most fraternal spirit. Dr. Purington insisted that the principles which the Baptists had regarded fundamental to their movement were held by the Disciples as well.

Evangelist Cottingham held a meeting at Bethel, Missouri, recently with twenty additions to the church.

Evangelist H. G. Bennett has held a meeting for the church at Sciota, Illinois, where C. B. Dabney is pastor. The church speaks appreciatingly of the work of the Evangelist.

A church has been organized at Holly, Colorado, through the efforts of J. R. Robertson and J. F. Fox. The usual auxiliaries were set going and the young church enters upon its service to the community with bright prospects.

The state convention of Wisconsin was held in Milwaukee recently. We have only thirty churches and missions in the entire state. The larger number of these do not have a local ministry. They are scattered over the different parts of the state so that they can have but little fellowship except in connection with the state convention. H. F. Barstow Ladysmith has been the corresponding secretary for several years. In that time a more perfect state organization has been formed and a substantial increase of membership in the state has taken place.

The meeting at Tuscola, Illinois, is making good progress. Brooks brothers are leading in the effort. The pastor, Mr. Lindenmeyer, is recovering from a severe illness. His two little daughters have just made the good confession in the meeting now in progress. The prospects are bright for a most substantial addition to the working force of the church.

Evangelists Wilhite and Gates are now in a meeting in the Fourth church in St. Louis, Mo. The meeting began with a marked manifestation of interest and without doubt will close with great blessing to all departments of the work.

A FOOD LESSON That the Teacher Won't Forget.

Teaching school is sometimes very arduous work. If the teacher is not robust and in good health, she can't do her best for her scholars or for her own satisfaction.

When it becomes a question of proper food for brain work, as in school teaching, many teachers have found Grape-Nuts ideal.

"I have been for many years a teacher, and several months ago found myself in such a condition that I feared I should have to give up work," writes a N. Y. teacher.

"So nervous was I, that dizziness and spells of faintness were frequent and my head and stomach gave me much trouble.

"Several physicians who treated me gave me only temporary relief and the old ills returned.

"About three months ago I dropped all medicine and began eating Grape-Nuts morning and night. Now, my head is clear, pain in stomach entirely gone, and I have gained in flesh. I am not only continuing in school but have engaged to teach another year.

"I owe my restored health, a brighter outlook on life, and relief from doctor bills, to Grape-Nuts." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The pastor of the church at Fremont, Nebraska, has begun a meeting with his church with the avowed object of working for the spiritual uplift of his own. This is a type of special service that should become common among us.

C. L. McKim has just finished an evangelistic effort at Garwin, Iowa. There were 22 additions and a great spiritual uplift to the church. Ideals for the future of the church work have been enlarged and the people have been blessed in every way.

The church in Utica, Mississippi, has just concluded an evangelistic enterprise under the leadership of Mr. and Mrs. John A. Stevens. Twenty-six were added to the church and a remarkable feature of the meeting was the fact that twenty of those added were men.

Harry H. Martindale has held a meeting in the Sugar Creek church in Indiana, which has resulted in 24 confessions of faith. Mr. Martindale is a junior in Butler college and has not been preaching long. His ministry is opening with promise.

Evangelist W. S. Johnson, has held a meeting with the church at Elliott, Iowa, which has resulted in 49 additions to the church. The pastor, J. Edward Cressmer, speaks in the highest terms of his work. The church is now stronger numerically, financially and spiritually.

The Galesburg (Ill.) Church is on the eve of an evangelistic effort which promises much for our cause in that city. The meetings began Sunday, Oct. 25. The pastor Rev. J. A. Barnett will do the preaching and will be assisted by Singing Evangelist Wm. Leigh, of Akron, Ohio.

Richard Martin has just concluded a most worthy effort in a town where no Christian church had previously existed. He went to Piedmont, Kansas, and held a meeting out of doors. A church of sixty members was organized with the usual auxiliaries. A lot of land has been purchased on which to build a church.

The Central church of Texarkana, Tex., has just concluded a series of special services lead by Evangelist Wilhite. The church has received fifty-seven additions but more than that it has received a spiritual uplift almost unparalleled in the history of the church. The church speaks in the most approving way of the work of the evangelist.

David Shields remains with the church at Salina, Kansas, where his lengthy pastorate has been so abundantly blessed. There were ninety added to the church the past year of his ministry. A large sum has been raised recently to finance the evangelistic enterprise which is being undertaken soon under the leadership of Evangelist Wilhite.

The church at Rockford, Illinois, has closed a prosperous year under the ministry of W. D. Ward. The church raised two thousand dollars for all purposes besides the work of the auxiliaries. A dwelling house at the corner of Peach and Court streets will be remodeled into a chapel to serve the congregation for a few years as the old stone church at the corner of Church and Chestnut streets has been sold.

A church has been organized in another section of Kansas City which will be called the Quindaro Boulevard Christian church. Kansas City is showing more ready acceptance of the plea of the Disciples of Christ than most of the cities of the country. This is undoubtedly due in part to the efficient local organization for the extension of the work.

Think what a medium of communication among our Chicago Disciples if the Christian Century reached two thousand homes.

The church at New London, Iowa, has just completed a successful evangelistic effort. A tent was pitched and for a part of the time the meetings were held there. For the remainder of the time they were held in the opera house. Evangelist Wilkinson did the preaching. The pastor of the church is J. W. Ellis. The brethren recently gathered at his home and left substantial tokens of their esteem.

Evangelist Murphy has just concluded a good piece of work in Frederick, Oklahoma. A meeting was held in which thirty-three were added to the church. Two men over sixty years of age gave the remainder of their lives to the service of the Master. Nearly a thousand dollars was raised for the construction of a church building. Mr. Murphy will hold his next meeting in Harting, Oklahoma.

Pastor Case of the Crescent, Oklahoma church, began a meeting and after a period of successful effort called to his assistance Evangelist Ingold. Eighty-three were added to the church as a result of the combined effort. The work of the pastor is much appreciated in the community.

The First Church, at Milwaukee, Wis., Claire L. Waite, minister, has just closed a notable year. During the year \$4,200 (four thousand two hundred dollars) was raised. The offering for Home Missions exceeded the best previous offering by \$200, and the offering for Foreign Missions exceeded the best previous offering by over \$150. During the year the Second Church was organized by a swarm from the First Church, under the direction of R. A. Nourse, a business man, and with the full cooperation of the brethren of the First Church.

There has been a very encouraging gain in membership, but the most hopeful feature of all is the tone of harmony, spirituality, and aggressiveness which prevails in a remarkable degree. During the past summer the congregation united with the other churches of the community in a series of Sunday evening services. Invitations have also been recently sent out from the Bible School to fifteen neighboring Bible Schools to form a union "teacher-training" class.

Are you a Chicago subscriber? Get your neighbor or a brother or sister in the church to join the Christian Century family.

Telegram.

Chester, Nebr. Oct. 19: New seventeen thousand dollar church dedicated here yesterday by F. M. Rains, the prince of dedicators. All the debt provided for. Have never seen such generous givers or such devotion. We have begun a meeting for Charles Cobbe the beloved minister in the new church. Splendid spiritual feeling already. We look for good ingathering. Salem, Ohio, next. Small and St. John.

Oklahoma Christian University has two hundred students this year. This is a most creditable showing for so young a school.

J. M. Blalock has just begun a pastorate with the church at Elk City, Oklahoma. There were additions to the church on his first Sunday with the congregation and the indications are that both pastor and church will be blessed in the work.

THE INTERDENOMINATIONAL ASSOCIATION OF EVANGELISTS is a voluntary organization of nearly two hundred of the leading evangelists and gospel singers of the United States from all denominations for the purpose of raising the standard of evangelistic work and of promoting it in the churches of America.

Its membership is composed of men and women whose Christian characters were thoroughly investigated before they were admitted to membership. Their membership in the Association is a guarantee of their integrity and trustworthiness.

Pastors desiring the services of accredited workers will be furnished with a complete list of the members upon application to the secretary, Rev. Henry W. Stough, 125 Scott St., Wheaton, Ill.

The officers for the ensuing year are: president, Rev. W. B. Biederwolf; vice presidents, Revs. J. Wilbur Chapman, Henry Ostrom, John H. Elliott, James H. Cole; secretary and treasurer, Rev. Henry W. Stough.

—Dr. A. C. Dixon of the Moody Bible Institute strongly affirms the value of the sometimes berated gospel songs. They create an atmosphere, they touch hearts, they are effective agents in winning men to Christ, he asserts out of wide experience. Each month the Institute holds a gospel song service and always with crowded house and results.

NOT A MIRACLE Just Plain Cause and Effect.

There are some quite remarkable things happening every day, which seem almost miraculous.

Some persons would not believe that a man could suffer from coffee drinking so severely as to cause spells of unconsciousness. And to find complete relief in changing from coffee to Postum is well worth recording.

"I used to be a great coffee drinker, so much so that it was killing me by inches. My heart became so weak I would fall and lie unconscious for an hour at a time. The spells caught me sometimes two or three times a day.

"My friends, and even the doctor, told me it was drinking coffee that caused the trouble. I would not believe it, and still drank coffee until I could not leave my room.

"Then my doctor, who drinks Postum himself, persuaded me to stop coffee and try Postum. After much hesitation I concluded to try it. That was eight months ago. Since then I have had but few of those spells, none for more than four months.

"I feel better, sleep better and am better every way. I now drink nothing but Postum and touch no coffee, and as I am seventy years of age all my friends think the improvement quite remarkable."

"There's a reason."
Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Important Books

We are the publishers of some of the best known works pertaining to the Disciples' Plea for a united church. These important books—important in more ways than one—should be read and owned by every member of the household of faith.

The Plea of the Disciples of Christ, by W. T. Moore. Small 16mo, cloth, 146 pages, net postpaid, thirty-five cents, won immediate success.

George Hamilton Combs, pastor of the Independence Boulevard Christian Church, Kansas City, Mo., one of the great churches of the brotherhood, writes:

"I cannot thank Dr. W. T. Moore enough for having written his little book on 'Our Plea.' It is more than a statement; it is a philosophy. Irenic, catholic, steel-tone, it is just the sand-bag I like to put into the hands of the thinking man on the outside. In all of his useful and honored life Mr. Moore has rendered no greater service to a great cause."

Historical Documents Advocating Christian Union, collated and edited by Charles A. Young. 16mo, cloth, 364 pages, illustrated, postpaid \$1.00. Is an important contribution to contemporary religious literature. It presents the living principles of the church in convenient form.

Z. T. Sweeney, Columbus, Indiana, a preacher of national reputation, writes:

"I congratulate you on the happy thought of collecting and editing these documents. They ought to be in the home of every Disciple of Christ in the land, and I believe they should have a large and increasing sale in years to come."

Basic Truths of the Christian Faith, by Herbert L. Willett, author of *The Ruling Quality, Teaching of the Books, Prophets of Israel, etc.* Post 8vo., cloth, 127 pages. Front cover stamped in gold, gilt top, illustrated, 75 cents, paper 25 cents.

A powerful and masterful presentation of the great truths for the attainment of the life of the spirit. Written in a charming and scholarly style. It holds the reader's fascinated attention so closely that it is a disappointment if the book has to be laid aside before it is finished.

J. E. Chase writes:

"It is the voice of a soul in touch with the Divine life, and breathes throughout its pages the high ideals and noblest conception of true life, possible only to him who has tarried prayerfully, studiously at the feet of the world's greatest teacher."

Our Plea for Union and the Present Crisis, by Herbert L. Willett, author of *The Life and Teachings of Jesus, etc.* 16mo., cloth, 246 pages, gold stamped, postpaid 50 cents.

Written in the belief that the Disciples of Christ are passing through an important, and in many respects, transitional period.

The author says:

"It is with the hope that *** present forces and opportunities may be wisely estimated by us; that doors now open may be entered; that hopes only partially real may come to fruition that these chapters are given their present form."

Early Years and Separation of Baptist and Disciples, by Everett Gale. 16mo., cloth, gold side and back stamp. A limited number in paper and will be mail-order postpaid for 25 cents until stock is sold out.

We owe a debt of gratitude to the writer of this book, and could only wish that it might be read not only by our people all over the land, but scattered among the Baptists. It is a most meritorious and splendid contribution to our literature.—THE CHRISTIAN WORKER, PITTSBURGH, Pa.

The dominant personality of Alexander Campbell is so brought out as to give to what might be regarded as the dry details of ecclesiastical history and controversy almost the interest of a story. A valuable contribution to the history of the churches.—THE CONGREGATIONALIST, BOSTON, Mass.

The Christian Century Company

A CHANGE OF PLACE OF MEETING.

The place of meeting of the Joint Congress of Baptists, Free Baptists and Disciples to be held in Chicago, November 10, 11 and 12 next, has been changed from the Hyde Park Baptist Church to the Memorial Church of Christ, Oakwood boulevard, near Cottage Grove avenue. It is eminently fitting that such a meeting should be held in such a place. The Memorial Church is the most recent and conspicuous instance of the effort to bring Disciple and Baptist churches together.

As is well known, the Memorial Baptist and First Church of Christ have recently united and the conditions and spirit of the union seem to be among the most happy and promising of any such efforts. The meeting of the Congress with a congregation that is a living and practical exhibition of the aims and ideals of the Congress itself is a happy thought of the Baptist portion of the committee with whom it originated.

Although the announcement of the Congress has come even later than we anticipated because of added delays, there is already a general interest manifest throughout the brotherhood. It is a busy season of the year and many interests are demanding our attention in our local work, but this great movement for union must not be neglected by the people whose very existence has its justification in the effort to attain this very end. This is our great opportunity to give practical demonstration of the integrity of our motive and justification to our plea as a religious people.

To fail to be represented in large numbers at this meeting and to manifest a hearty and sympathetic attitude toward this venture from our Baptist brethren would indeed be a sad comment on our movement. We do not indeed anticipate any such result, but we speak these urgent words because the limited time has prevented our getting the full significance of the meeting of the joint congress before the brethren as we could wish we might have been able to do. Will not the churches generally see to it that the attendance of their respective ministers is made possible? Every man who attends will receive a mighty stimulus for his local work by his presence at this meeting. The question has been asked me if this meeting will take the place of the regular congress of the Disciples for 1909. That will probably be decided by the brethren in attendance. Presumably the interests of the Centennial will be given first place in our thought for next year and the regular congress postponed until 1910, but that will be for action by those in attendance at Chicago.

A feature of the meeting of which I have not spoken will be the report of the joint committee on union of the Disciples and Baptists, of which Brother I. J. Spencer is chairman. It would be fitting that this committee should report to the joint congress and we are anticipating they will be prepared to make a report.

A final word: Read the program which appears with this notice and ask the question, Can you afford to let such an opportunity go by? To reach the place of meeting, take a Cottage Grove avenue car, get off at Oakwood boulevard, walk west one block to the Memorial Church of Christ.

G. B. Van Arsdall,
Secretary of Disciples' Congress.

The Beauty Of Firm Flesh

Lies In The Power Of Rich Blood To Keep It Ever Clear And Clean.

Stuart's Calcium Wafers Free.

The secret of firm, strong, supple flesh is—good, rich, constant flowing, blood. When hollow cheeks appear and hidden pigments make the eyes look like burnt holes in a blanket, the blood is sick and out of tune.



The effect of impure and pure blood is seen at once on the face.

Impurities fill it with poisons, the flesh abhors, and the lungs cannot eliminate, as they should.

It needs a purifier. Stuart's Calcium Wafers give to the blood through the same channels as food all the strength and stimulus necessary to remove the impurities and to make rich corpuscles which will feed the body or fight its enemies.

Time was when poor blood purifiers had to be used, such as herbs and roots powdered minerals, etc., but thanks to latter day achievement the Stuart process gives to the system the full rich strength of Calcium Sulphide, the greatest blood purifier known to science.

These little powerful wafers are prepared by one of the most noted expert pharmaceutical chemists in the world and so far as science is concerned no expense has been spared to make them perfect.

They contain Quassia, Golden Seal and Eucalyptus, each a most powerful aid to the blood of man.

Thousands of people use these wafers with religious zeal, and their testimonial evidence is an unending source of interest to one who reads it.

Melancholy marks every suffering woman, yet one should be armed with this knowledge and make up one's mind to try Stuart's Calcium Wafers at once. Every druggist carries them. Price 50c, or send us your name and we will send you a trial package by mail free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

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(Continued from page 18.)

The Quarterly Rally of the Chicago Christian Missionary Society was held at the First Methodist Church building last Sunday afternoon. A good crowd was present. C. C. Morrison made the formal address of the occasion and Dr. H. L. Willett reported the national convention. Instead of dealing with details of missionary operation, Mr. Morrison sounded the high note of a proper point of view for the work. Pledges were taken in the meeting for the Chicago work which amounted to a goodly sum. The largest delegation came from one of the missions, Douglas Park. The nominating committee this year is W. F. Shaw, W. S. Brannum and Mr. Thomas. They will report at a meeting of the general board which is held early in November. The A. C. M. S. and the C. W. B. M., each contribute \$2,000 to the Chicago work, allowing the Chicago Christian Missionary Society a minister.

Parker Stockdale is not afraid to undertake some subjects that are full of inflammable material as is evidenced by the following sermon topics for October and November. "Miracle and Reality," "Miracle and Christ," "Miracle and New Testament Literature," "Miracle and Tvery-day Life," "Miracle and Life Eternal." Any man who succeeds in discussing these themes without finding dissenters will be a wonder. But Parker Stockdale is not afraid of difficult tasks.

A number of pastors have assured us that they will do all they can to put the Christian Century in every home in their churches.

The church in South Chicago had a good day last Sunday. The Sunday-school was largely attended and there was one addition to the church by letter.

The Evanston Sunday School had 169 in attendance last Sunday. A representative of the Blakeslee Bible series made a short talk on their lesson helps. The teachers have for some time been anxious to have lesson helps that were pedagogically more correct. With-

out doubt this series will be tried in a part of the school the coming year. The young men's classes have been amalgamated and will fit up a room for some athletic practice this winter.

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(1) You are tangibly threatening the physical structures of your stomach, your liver, your kidneys, your heart, your blood vessels, your nerves, your brain; (2) you are unequivocally decreasing your capacity for work in any field, be it physical, intellectual or artistic; (3) you are in some measure lowering the grade of your mind, dulling your higher esthetic sense, and taking the finer edge off your morals; (4) you are distinctly lessening your chances of maintaining health and attaining longevity; and (5) you may be entailing upon your descendants yet unborn a bond of incalculable misery.—Dr. H. S. Williams in McClure's.

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It will be easy for you to decide on your Christmas Service or Entertainment if you have in hand Fillmore's New Christmas Catalogue. It displays and describes a great variety of Service, Entertainment and Play Programs for Sunday Schools, Day Schools, Choirs or Choral Societies, Musical Programs, Cantatas, Plays, Songs, Duets, Trios, Women's Quartets and Men's Quartets. Send now for our Catalogue.

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VACATION IMPRESSIONS OF AN EVANGELIST.

We left the delightful people and climate of Prince Edward Island, Canada, as soon as our meeting closed at Charlottetown, and hurried home to be with mother and Lima friends. Brother Billy and wife, who had charge of the music, stopped at Lubec, Maine, for their vacation.

It has been a joy to be at home with mother and old friends. The fellowship has more than compensated for the health-giving tonic of the sea.

I have taken my vacation as usual in preaching, preaching, preaching. Ever since I entered the evangelistic field, many of the churches of this district have work waiting for me on my "Summer Returns." This welcome, based on twelve years of acquaintance, is a precious heritage. The money side of it is small, but the "bond of affection" is more precious than gold and silver.

For some of these churches I have held as many as nine protracted meetings. Those that happen to be without a settled minister, we keep at until one is secured. If I were financially able I would give all my time to this kind of work.

What is needed is a wise evangelist in every district, one who can supply and look after matters while the state secretary and pulpit supply committee are finding the kind of a man his recommendation suggests.

The state secretary is too busy a man to do the detail work required and our college presidents are too far away from the scene of action to always know just what is needed. A district evangelist in this way can do the work of a presiding elder minus the ecclesiastical authority.

The churches are suffering from the lack of immediate relief. An ounce of wise action is worth more than tons of theorizing.

Some of our papers are helping solve the problem in a small way through their few evangelists; but to adequately meet the needs, we should have hundreds of men at work. Here is a chance for some of our wealthy brethren to immortalize their names by supporting a coterie of men competent to do this work.

In my early ministry I spent four years as settled minister with country churches in this vicinity before taking up the work in Lima. During that time I received many calls at \$1,000 salary, but stayed by the "stuff" at \$13 per Sunday.

In that four years' work I saw three handsome church buildings completed and hundreds confess Christ. When I took the work at Groom Hill, Ohio, I had another call better than \$1,000 a year. I wrote my spiritual adviser, Brother J. V. Updike, "What shall I do?" He immediately replied, "Accept Groom Hill and stay there for years." I did so. It stung my pride a little, for I had spent four years in one of the best colleges of Ohio.

When the call came to take up the work in Lima, I realized the village church had made me efficient and sufficient for it. Without that training and experience I never could have done the work required in the Lima venture. We built a handsome new brick church here and in one meeting had 208 additions.

We have had a delightful fellowship with Homer Carpenter of the Wayne St. Church

and Brother Verl Wilson, one of my successors at the South Side Church.

The Wayne St. people are preparing to build one of the best church edifices in the city.

Brother Wilson is meeting with splendid success in his work on the south side. Both are strong, aggressive men and the cause in Lima never had a more hopeful outlook.

These vacation trips home have shown me there is more gratitude in the average congregation for the ex-minister than they get credit for. I am away from home most of the year in my evangelistic work and when I return on my vacation trips I find their hospitality unchanging and unstinted. I wouldn't exchange this deathless affection of my brethren and friends for all the sickly sentimentality of a "rush in and rush out" gallery applause.

There is also a sadness in this last vacation visit. The Lima cemetery holds the form of my dear father in the gospel, Brother J. V. Updike. How precious his memory! The young preacher's friend! He used to kiss me as the son of his own flesh and blood. I hold in memory a package of his precious love letters as Paul to Timothy. Yet I am only one of an army of young men who remember him in the same spirit. Brother George Sims, his son-in-law, who is doing such splendid work in Findlay, Ohio, said to me, "Lima must always be a sacred spot to me for its cemetery holds the 'Dearest of the Dear' to me."

I am just writing my singer, Brother Bilby, that I feel stronger for the work of the coming year because of this sacred fellowship. They have given me a stronger hold on God and a deeper love for his cause.

Clarence Dumont Mitchell.

Lima, Ohio, September 17, 1908.

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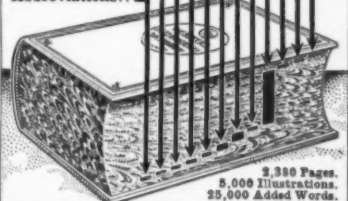
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